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*The* PRESENTATION *of*  
CHRISTIANITY TO HINDUS

✓ BOARD OF MISSIONARY PREPARATION

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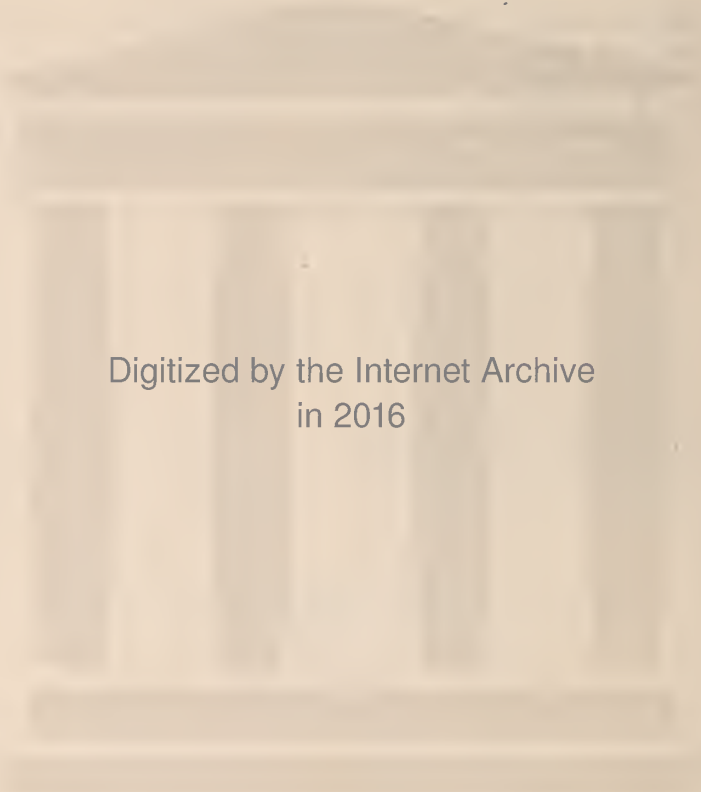
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## PREFACE

The Board of Missionary Preparation, at its fourth annual meeting, held in New York City December 2, 1914, adopted the recommendation of its Executive Committee that special committees be appointed "to investigate and report upon the special preparation necessary for foreign missionary candidates, if they are to be adequately prepared to present the Christian message to adherents of different non-Christian religions," and authorized the Executive Committee to make the appointments. At its meeting of March 23, 1915, the Committee constituted five such committees on Animism, Buddhism, Confucianism, Hinduism and Mohammedanism.

This report is, therefore, one of a group prepared by the Board of Missionary Preparation on behalf of the Mission Boards of North America, each report being issued independently. These reports attempt the very difficult task of formulating for the benefit of missionary candidates and of junior missionaries<sup>1</sup> the religious mind of the people influenced by each religion, their inherited tendencies and natural viewpoints, their presuppositions and habitual lines of thinking, the data of whatever nature with which he should become familiar who hopes to carry to them the Christian message and to get results.

The first chairman selected for this committee was the Reverend William I. Chamberlain, Ph.D. He had no sooner accepted the appointment than he was forced to yield it because of a sudden and imperative call to India and Arabia. The Executive Committee then chose Professor Edward W. Capen as chairman, associating with him Professor John P. Jones as vice-chairman with particular responsibility for the inauguration of the report. Dr. Jones took hold of the task with enthusiasm and vigor in the late summer and early fall of 1915.

<sup>1</sup>In the reports issued by the Board of Missionary Preparation this convenient term is used to designate the young missionary up to the end of the first missionary furlough.

## PREFACE

On November 15, 1915, the chairmen of the five committees, with the secretary and director of the Board, held a special meeting for consultation, at which Dr. Jones presented the outline of the proposed report on Hinduism. At the annual meeting of December, 1915, the report was presented in still further detail and received careful discussion. During the next few months Dr. Jones gave himself with unremitting industry in the midst of arduous professional service to the formulation of the first draft of the report. His invaluable experience and ripened knowledge of Hinduism enabled him to achieve an unusual result. After passing through the friendly criticism of his colleagues, the report was printed by the Board and sent far and wide for consideration and critical comment.

The list of those thus consulted follows:

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In the early fall of 1916, Dr. Jones was studying the suggestions of the replies which had come from every quarter in preparation for making a revised draft of the report, when he was taken ill and passed away, dying, as he had lived, in the service of India. His last activity was a review

## PREFACE

of the report with the Director at the office of the Board. In the subsequent history of the report his enthusiasm, scholarship and wise judgment have been sorely missed. His colleagues rejoice that he was able to carry it so far that it remains in a very distinctive sense as his final contribution to the cause to which he had devoted his whole life.

In the final revision of the report the Chairman and Director have had the invaluable aid, most generously granted, of Professor Robert E. Hume, Ph.D., of Union Theological Seminary, of Professor E. Washburn Hopkins, Ph.D., of Yale University, of Dr. J. E. Abbott, formerly of Bombay, and of Professor D. J. Fleming, Ph.D., of Union Theological Seminary, formerly the Vice-Principal of Forman Christian College, Lahore, India.

The report, as now published, may fairly be termed a consensus of wide-ranging expert opinion. It is not to be regarded as a final statement on the preparation of missionaries for work among Hindus. No pains have been spared to make it useful, not alone to the novice, but even, in important respects, to the missionary of considerable experience. Criticisms or suggestions for use in future editions of the report will always be gratefully received and should be addressed to the Director of the Board of Missionary Preparation, 25 Madison Avenue, New York City.

FRANK K. SANDERS.

November, 1917.



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# THE PRESENTATION OF CHRISTIANITY TO HINDUS.

## INTRODUCTION.

This report confines itself to the preparation needed for work among the Hindu section of the population of India. Hinduism is used here substantially to indicate that tendency of religious thinking which is fundamental to one brought up in the atmosphere of the religion that is predominant in India, and which must be borne in mind by the missionary, if his presentation of the gospel message is to reach its adherents. It must be clearly understood that Hinduism is not uniform in content or quality; it varies from a religion which is little more than animism up to a theism which retains few if any animistic elements.<sup>1</sup>

While the preparation suggested may seem formidable and even discouraging to some candidates for missionary service, it is hoped that to most of them it will be rather a challenge to highest effort. To those who desire to become missionaries, but find this full preparation impossible, it may be said that many missionaries whose preparation has been far below this standard find large opportunities for usefulness among Hindus. Yet the day has come when ever-increasing opportunities for a full training for this work are available in the West and on the field, and when the demand for it is increasingly recognized in India.

The basal assumption in all this preparation must be that everyone who seeks it has already fully dedicated himself to God and has entered into fellowship in service with Christ. Conscious discipleship and a settled purpose to make the kingdom of God his first and supreme concern are the fundamen-

<sup>1</sup> The definition of Hinduism given in the General Census Report of India, 1911, is worth quoting: "Hinduism is a complex congeries of creeds and doctrines. It shelters within its portals monotheists, polytheists and pantheists; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creature, but who must not even use the word "cut"; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion." (p. 2.)

tal conditions of missionary preparation. To them should be added a conviction regarding the absoluteness and uniqueness of Christianity as a redemptive religion and the supremacy of Christ as the Saviour of men. On these matters the missionary to Hindus must have no doubt or hesitation. With such convictions should be coupled a deep sense of the spiritual need of the non-Christian world and a consciousness of a Divine call to go forth to supply that need.

This report seeks to avoid the repetition of details already given in the Report on the Special Preparation Needed for Missionaries appointed to India, issued in 1915 by the Board of Missionary Preparation in its Fourth Annual Report and published separately the next year. The two reports supplement each other and should be studied together. Two other reports should also be referred to in this connection, namely, that upon "Preparation for Missionaries Appointed to Work among Animists" and that upon "Preparation for Missionaries Appointed to Work among Moslems." Even though India contains millions of Moslems and though animism is almost universally a prominent characteristic of Hinduism, it has been deemed best not to encroach unnecessarily upon the sphere of these reports. Each should be studied by one preparing for missionary work in India.

The purpose of this report is not to analyze Hinduism exhaustively, much less to present a treatise or text-book upon that religion; it is not even to outline a complete course of preparation for missionaries to India; but it is to express as clearly as possible those characteristics of the Hindu religious mind with which the young missionary must be familiar, if he is so to enter into the thought and life of the people that he can present to them the gospel of Christ with real effectiveness, and also to suggest certain topics for study at home and on the field which will increase his power for good as an interpreter of Christianity to Hindus.

## I. CHARACTERISTIC QUALITIES OF THE HINDU PEOPLE

Of the whole population of India, 70 per cent., or 217,586,920, were listed as adherents of Hinduism in the census of 1911. They are found in every part of the peninsula of India.

1. *Their Racial Types.*—They represent several important and distinctive racial types,—Indo-Aryan, Dravidian, Scythian, Turki, Mongolian,—and these mingle in all shades and proportions, so that it is becoming increasingly difficult to find a pure representative of any one of these races in India. Aryans and Dravidians are the two main elements. The former prevail largely in North India, while the latter constitute the great dominating element in South India. They are very different in their type, and furnish an admirable racial blend.

2. *Their Civilization.*—The Hindus possess an ancient civilization which is well worthy of a thorough study. Their history has its roots in prehistoric times. When western peoples were in the depth of barbarism, India enjoyed in certain areas a unique civilization of its own. The people emerged into history between three and four thousand years ago. From the very earliest times the Aryan community in India had leaders of earnest thought and of intellectual acumen. Its early civilization is reflected in Vedic and post-Vedic writings which indicate the possession of a domestic, social, political and religious life of no mean character and of great promise. Little more is known of the Dravidians previous to the Aryan incursion, than that they were probably the aborigines, and a sturdy and vigorous people with a civilization of their own. One who goes to India today finds himself in the midst of a civilization which is not only very ancient, but which is so varied and comprehensive that it cannot be described in a single paragraph.

3. *Their Intellectual Keeness.*—The best people of India are highly gifted intellectually. They have maintained and cultivated, during three millenniums, the strength of the ancient Indo-Aryan mind, a mind which has been rendered more subtle by its coalescence with that of the other gifted races of the land. No Westerner in India can fail to admire the intellectual keeness he meets there. Their philosophies, their systems of ontology, and their religious speculations are probably not surpassed in abstruseness or elaboration by those of any other people of ancient times, and are frequently the admiration of modern Western scholars.<sup>1</sup>

At the same time, it must be remembered that the intellect of the Hindu is speculative rather than practical, and that he does not always put his intellectual convictions into practice. Argumentation is delighted in, but with a desire to secure victory in a war of words rather than to convince. No branch of religious thought has escaped attention; the people have persistently and predominantly pursued abstruse speculations as to the relations of God and man. It must be remembered, however, that the great mass of the people of India is still illiterate.

4. *Their Genius for Religion.*—The Hindus have a genius for religion. India is the “mother of religions”; one-third of the human race today is worshipping at shrines of her creation. Moreover most other great world faiths have found asylum there. India has sixty-six million Moslems<sup>2</sup> among her population, four times as many as are in all the Turkish Empire. In some ways the life of the Hindus is influenced by their religion more than is the case in any other land. It

<sup>1</sup> An oft-quoted eulogy is from the pessimistic Schopenhauer, chief of modern pantheists of the West, whose own philosophy is unmistakably transfused with many of the doctrines expounded in the Upanishads: “It [Antequil du Perron’s Latin translation of a Persian translation of the Upanishads] is the most rewarding and the most elevating reading which (with the exception of the original text) there can possibly be in the world. It has been the solace of my life, and will be of my death.” *Werke*, vol. 6, p. 427.

Professor Paul Deussen, translator into German of the Upanishads, who has found in them the substance of the teachings of Parmenides, Plato, Kant, and the New Testament, says: “The Vedanta in its unfulfilled form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death. Indians, keep to it!” “Elements of Metaphysics,” p. 337.

<sup>2</sup> According to the “Census of India, 1911,” the Moslem population is 66,647,299.



penetrates and regulates every department of life, individual, domestic and social. A pious Hindu never undertakes anything of importance in life without definitely religious rites or ceremonies. In India, according to the last census, that of 1911, only seventeen registered themselves as atheists and fifty as agnostics. Nearly all of these almost negligible exceptions were from Buddhistic Burma, and were probably Mongolians.

5. *Their Religious Mysticism.*—In their religion Hindus are mystical. Pantheism clings more or less to all, and this gives a mystical turn to the speech even of the uneducated. The highest spiritual goal is union with the Supreme Soul (*Paramatman*). Those who give themselves wholly to religion withdraw from practical life.<sup>1</sup> They regard their intellectual processes as theoretically too superior to be applied to common affairs. Most Hindus fail to relate themselves ethically or socially to their fellow men, even when they give themselves ardently to mystic and ecstatic union with Brahma, the absolute Soul. Their spiritual aspirations often have been persistently genuine, high and eager; sometimes they have revealed great strength and beauty, even though wanting in sanity and proportion, and not leading to helpful ethical results.

6. *Their Poetic Temperament.*—Many Hindus are poetic in their temperament and gifts.<sup>2</sup> They are a people of the tropics. In their philosophy, poetic imagery or an analogy has the dignity of an argument and carries great force and importance. Their religious thinking has a perfervid, oriental, hyperbolic character. Their historical writings broaden into myth and legend. They have never been interested in writing sober history.

7. *Their Type of Character.*—In type of character the

<sup>1</sup> Occasionally to become spiritual teachers (*gurus*) of others, as did Tukaram, Namdey, Eknath, Ramdas, notable Hindu saints of Western India.

<sup>2</sup> Not only the well-known Rabindranath Tagore, but also Sairojini Naidu and Toru Dutt (see Bibliography), writing in English, are representatives of a very large group of poets who exercise a wide influence in India today through their vernacular poems.

Hindus represent the passive or non-resisting, rather than the aggressive temper which is so characteristic of the West. They are strong in the grace of patient endurance. They will usually suffer for their convictions rather than fight for them.<sup>1</sup> Especially in the South they are unaffected by the strenuous ambitions of a temperate zone. The people of North America and the people of India have represented these two extremes of character; the one, the culmination of restlessness and aggressiveness; the other, the apotheosis of calmness and patient repose, even though, at times, their emotions master them. Yet this distinction is growing less marked in proportion as India becomes a part of the world of today and is learning lessons of initiative. It is fundamentally important for the missionary to have a thorough understanding of this people and of their relation to him. But no people so diversified as the Hindus can be analyzed in a paragraph. The missionary will always find in the East, just as in the West, a great variety of temperament.

## II. THE DISTINCTIVE FEATURES OF THEIR RELIGION

There is no ethnic religion more difficult to understand than Hinduism. This is partly because it is so eclectic and absorbent in its spirit and in its practice, so self-contradictory in much of its teaching, and so regardless of consistency in its contentions. For this reason there has been among some missionaries to Hindus a certain failure adequately to understand and appreciate the characteristic features and essential elements of their religion. It is of the greatest value to the active missionary to know as thoroughly as possible the facts concerning what the people believe and what animates and inspires them in their religious life, even though it may be extremely difficult for him either to understand or to define it. Such a knowledge involves among other things

<sup>1</sup> But they are ready under some conditions to fight for their religious convictions, as the missionary will soon find out.



a careful study by the prospective missionary of the historical development of Hinduism as well as a study of its essential, theoretical teachings.

1. *The Historical Development of India's Religion.*—India's religion has been in the process of evolution during at least three thousand years. Every epoch in its history marks a phase in that development. An acquaintance with these stages of growth, which may not always be chronologically successive or mutually exclusive, is of great value to the one who carries the Christian message to its people.

(a) *Its Vedic Origin.*—Indian religion has its first expression in the Vedas, where nature-worship seems to be the all but exclusive feature. The earliest days of the Vedic era were the days of simplicity, when the soul was largely unhampered and unhelped by ritual in worship. Later in the era, however, ritual in all its forms began to grip the people.

The Indian Vedas are four in number, the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. The most important of these is the Rig Veda,<sup>1</sup> which is a vast treasure house of song and prayer and is, perhaps, the most remarkable collection extant of sustained ancient lyric poetry. It includes ten books with more than 10,000 verses. The Psalms contain 2,256. Its prayers and songs are addressed to the principal Aryan gods of that time—Varuna, Indra, Agni, Surya, Soma and others. Some of its prayers are among the oldest and most stately known in literature.

The next two Vedas are largely made up of extracts from the Rig Veda with sacrificial formulas, charms and incantations. The Yajur Veda is a manual of sacrifice. The Sama Veda is a collection of chants for use in the worship<sup>2</sup> of the god Soma, the intoxicating juice of the soma plant.

<sup>1</sup> According to Macdonell, "History of Sanskrit Literature," a theory of inspiration and of literal infallibility arose early so that "extraordinary precautions soon began to be taken to guard the canonical text [of the Rig Veda] against the possibility of any change or loss. The result has been its preservation with a faithfulness unique in literary history" (p. 50).

<sup>2</sup> See Whittier's poem entitled "The Brewing of Soma," the last paragraphs of which contain the familiar hymn "Dear Lord and Father of Mankind," contrasting Christian with Vedic worship.

The Atharva Veda is of relatively late origin and of inferior character. It is composed largely of incantations and spells which are used even today as appeals to ignorance and superstition among the people.

The primitive religious worship reflected in these Vedas gradually gave place to an elaborate form or ritual.

(b) *Ceremonial Brahmanism*.—The second stage in the development of Hinduism was ceremonial Brahmanism, which, beginning in the Vedic era itself, organized the details of worship by enforcing and elaborating ritual and giving prominence to the priest. Even in the manuals for the use of the Rig Veda (where but one reference occurs to the four main castes of subsequent Hinduism), there emerge three classes of priests, each taking a section of the ritual. Through these early changes the Brahman began his long career of dominance over the religious life of India. He established a compact and elaborate ritual which rendered him an essential intermediary between the people and their gods.

The books which reveal this situation and interpret this epoch are the Brahmanas, the Brahman's guide-books to ritual. They are prosaic directories of worship<sup>1</sup> for the Brahman priest, enabling him to be punctilious and pedantic in his priestly functions; they also abound in legendary, dogmatic, magical and other information. Perhaps the oldest of these books is the Aitareya Brahmana of about the seventh century B. C.

(c) *The Philosophical Expression of Brahmanic Religion*.—The excessive ritualism of the Brahmanas led to a reaction toward the finer and fuller expression of religious think-

<sup>1</sup>Dr. Egging, late Professor of Sanskrit at Edinburgh University, the translator of the Satapatha Brahmana for the "Sacred Books of the East" (Bib. 28) makes the following estimate: "In the whole range of literature few works are probably less calculated to excite the interest of any outside the very limited number of specialists than the ancient theological writings of the Hindus, known by the name of Brahmanas. For wearisome prolixity of exposition, characterized by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works are perhaps not equaled anywhere. They represent the intellectual activity of a sacerdotal caste which, by turning to account the religious instincts of a gifted and naturally devout race, has succeeded in transforming a primitive worship of the powers of nature into a highly artificial system of sacrificial ceremonies." (S. B. E., Vol. 12, p. ix.)

ing enunciated in the contemplative Upanishads. The Upanishads were unconventional, conversational speculations on the nature of religion and its essential reality, prepared for the study of those who retired into the forests for meditation. They are of a religio-philosophical form. Max Müller has termed them "guesses at truth." They are essentially expressions of devotional aspiration for ultimate Reality.

The Upanishads furnished the foundation and starting-point for India's great Vedantic system of thought. From them were very gradually developed during many centuries the six great philosophies (*shad-shastras*) of Brahmanism, which have given expression to the various shades and types of Hindu thought. They are:

(1) *The Sāṅkhya*, founded by Kapila (sixth century B. C.). This is a dualistic system according to which the universe consists of two ultimate, disparate kinds of being, viz., a self-evolving material nature (*prakṛiti*) and an endless number of individual personal souls (*puruṣa*). The existence of a supreme creator or ruler of the universe is expressly denied.

(2) *The Yoga* of Pantanjali (second century (B. C.)). This teaches a psychological self-concentration of the mind in order to isolate it from matter, and posits a supreme soul with which the human soul comes into union. Thus is the atheistic Sāṅkhya converted into a nominal theism.

(3) *The Mimāṃsa* or, properly, *Pūrva Mimāṃsa*, by Jaimini. This is hardly a philosophy at all, but the orthodox theological interpretation of the Veda as being eternal and uncreated.

(4) *The Uttara Mimāṃsa* or *Vedānta*. This inculcates the theory of absolute non-duality or pure pantheism, which denies the reality of all substances except the absolute Soul, Brahma, everything else being the product of illusion (*maya*) and ignorance (*avidyā*). This system was later formulated in the sūtras of Badarāyana and was completed by Sankara

(eighth century A. D.). It is regarded as the systematization of the principles of the oldest Upanishads.

5. *The Nyaya*, a very detailed and acute exposition of formal logic, which has remained the foundation of philosophical studies in India down to the present day.

6. *The Vaiseshika*, chiefly noteworthy as an atomistic philosophy. The whole world is built up of eternal, primeval atoms, both material and psychical. Although both the Nyaya and the Vaiseshika system (dating from the fourth or fifth century A. D.), were originally atheistic, yet it is noteworthy that both of them subsequently added the idea of a personal God (though not as the creator of matter).

Orthodoxy in India has nothing to do with theism. The tests of orthodoxy are two, viz.: the acceptance of the Veda as authoritative and conformity to the system of caste. Buddhism and Jainism were unorthodox because they denied the authority of the Veda. There was also a purely materialistic system of Charvaka which denied transmigration and any means of salvation, but it has left no literary remains.

Of the six orthodox systems the two most influential have always been the Sāṅkhya and the Vedānta, representing, respectively, pure dualism and pure pantheism. At the present day the Vedānta is almost supreme; its adherents include more than ninety per cent. of all the Indians who would classify themselves as followers of a definite system. Yet the pantheism of the Upanishads, which was interpreted impersonally by the most influential later expounder, Sankara, was also interpreted theistically by Ramanūja (twelfth century A. D.). Many Vedantists, especially those of South India, belong to this latter school.

(d) *Institutional Brahmanism*.—This sacrificial period gradually developed into institutional Brahmanism where a domestic and, preeminently, a social organization and the enforcement of its demands became the supreme feature and controlling influence of Hinduism. Thus was founded the



most compact and tyrannical social system that the world has known, that of caste, a system which, though not confined to India, has here attained its fullest or most extreme development, and which today (after twenty-five centuries) continues to be the paramount practical feature of the religion of the Hindus.

(e) *The Buddhist and Jain Reactions.*—The domineering, unethical authority exercised by the Brahman priesthood produced in the sixth century B. C. two vigorous protests led by devout, self-sacrificing princes. Both movements aimed merely to secure reform within Hinduism, but both were so opposed by the Brahmans that they developed into independent organizations. Gautama, the Buddha (“Enlightened One”), started an ethical self-culture movement which in time became the first great missionary movement in the whole world. Buddhism was dominant in India for a thousand years, and it has won large adherence in China, Japan and throughout the East; but it has been practically ousted from the land of its birth.

Mahavira, the Jina (“Victorious One”), led an ascetic movement to emancipate the human spirit from the encumbrance of the body. While Jainism now numbers a million and a quarter adherents in India, it is gradually diminishing both in its numbers and in its differentiation from Hinduism.

Thus has Hinduism survived internal vicissitudes and maintained its essential Brahman-ridden caste system, while adding many non-Brahmanical features, such as the doctrine of the Hindu Triad and a multitudinous pantheon.

(f) *The Doctrine of Incarnation.*—A fresh development was the doctrine of Incarnation. This doctrine, which in Hinduism means the repeated appearance of deity, visiting the earth for some special purpose, was set forth in a beautiful and impressive way in the Bhagavad Gita, and thus gained wide currency over all India. It is today an outstanding feature of modern Hinduism. Doubtless the ex-

quisite beauty of that literary gem, which is set as one of the chapters of the great epic, the Mahabharata, was effective in the early popularizing of the doctrine. For Brahmanism had hitherto been defective in its method of bringing the pantheon home to the people, and had failed to endear the gods to their worshippers.

(g) *Modern Hindu Cults.*—In modern times the doctrine of the emanations of Siva and the incarnations of Vishnu has given rise to the modern cults of Hinduism—Saivism, Vaishnavism, and Saktiism. For many centuries these three cults have occupied practically the whole stage in the dramatic history of Hinduism. Saivism, though not without a tender side, has the austerity which connects it chiefly with the animism of the Dravidians of the South. It represents Siva not only as the great ascetic, the unapproachable one, but also as the source of the destructive agencies and the disturbing influences of life. He is also the quickener, and this is the meaning of that common symbol, the phallic *lingam*. Vaishnavism represents the mildness and goodness and love of the second god of the Triad, and thus accounts for the incarnations or “descents” of this major god for the relief of humanity. Saktiism is the worship of the goddesses, especially the wife of Siva in her many forms and characters; she is supposed to represent the active principle in the administration of heavenly and human affairs as distinct from the quiescent, milder nature of the male deities to whom they belong. For centuries the worship of generative force (*Sakti*) was practically universal in India, and even now wields a great influence as a form of worship.

2. *The Distinctive, Permanent Teachings of Hinduism.*—The prospective missionary should also study the Hindu faith in its constant, outstanding teachings. During all these manifold processes of evolution certain central doctrines have always characterized Hinduism and its promulgation, though it should be understood that only the more intelligent Hindus

have had any adequate grasp of them. Among these doctrines are the following:

(a) *Pantheism*.—The doctrine that man and the material and spiritual universe are only manifestations of an ultimate It, absolute and unknowable, has been strongly held by Hinduism through all its history. No other people than the Hindus ever cherished for so long a time a monism which is so unqualified and thorough-going as this of India.

(b) *Polytheism and Idolatry*.—Although the earliest form of historical Hinduism, Vedism, was manifestly polytheistic, yet it was aniconic.<sup>1</sup> However, as a correlate of Hindu pantheism there has been a polytheistic development into the most myriad-headed pantheon of the world, including literally millions of deities. Out of this polytheism has grown a gross and debasing idolatry which has today become the most obtrusive and offensive feature of popular Hinduism.

(c) *The Doctrine of Karma and Transmigration*.—Under all the changes of the Hindu faith the idea of retributive justice, according to merit or desert (*karma*), has been acknowledged by the Indian mind. Since early days the controlling power of destiny and the certainty of retribution have, through this doctrine of Karma and transmigration, been strongly emphasized. Only by pantheistic knowledge can a man, or even a god, escape the eating of the full fruitage of his past life. The “uttermost farthing” must be paid, even though millions of rebirths may be required to satisfy such relentless justice.

(d) *The Eternity of the Universe*.—Hinduism has, for many centuries, denied the doctrine of creation. Yet it has recognized as applied to life the activity of the creative principle personified in Brahma. In its three main philosophies it has held definitely to the teaching that whatever is, has existed from eternity, and will continue unto eternity,

<sup>1</sup> It was in Buddhism not later than the fourth century B. C. that artistic efforts first appeared in the fashioning of images of the Master.



whether it be in the form of the illusion (*maya*) of the Vedanta, the elemental nature (*prakriti*) of the Sankhya, or the atoms of the Vaiseshika philosophy.

(e) *The Reabsorption of the Individual.*—While some thoughtful Hindus reject the doctrine of the absorption of the soul of man into the divine soul, yet Hinduism in its prevailing form teaches that such absorption is the last and highest stage of existence, involving a state of absolute unconsciousness and impersonality. It means the elimination of all that we usually associate with personality, viz.: the manly, noble life and individual initiative. The Hindu, however, denies that the soul or self is robbed of any valuable content,—on the ground that it never has possessed any intrinsic worth.

3. *The Eclecticism of Hinduism.*—Hinduism is also a faith preeminently eclectic in its character and remarkably assimilative in its spirit. It chooses whatever may appeal to it from without, and takes unto itself teachings and characteristics from all sources whatever. It has adopted many of the important teachings of its opponent, Buddhism; even the Buddha was admitted to have been an incarnation of the Hindu god Vishnu. While in pre-Buddhistic times it esteemed sacrifice above all else as a practice of saving efficacy, yet it yielded to Buddha's aversion to the shedding of blood and in later times abandoned practically all blood sacrifices in its temples. Even today there is no blood sacrifice in Aryan Hindu temples. This statement holds true even though animal blood flows freely in some of Siva's temples and in nearly all temples of Siva's wife, whether called Durga, Kali, Bhavani, or Vindhyavasini. This last may be attributed to the Dravidian origin and spirit of this cult. Indeed, where animism or demonolatry prevailed, Hinduism adopted, along with the temples and shrines of the people, the rites and practices of devil worship, including blood sacrifice, which is emphasized up to the present time.

Hinduism has even adopted not a little from Mohammedanism. There is in North India an "Allah Upanishad." It has even been a borrower from Christianity. To what extent this is true, is still a matter of discussion; but several of its most popular ideas, such as faith or devotion (*bhakti*) and incarnation (*avatar*), have found encouragement in the Christianity which was introduced into South India perhaps fifteen centuries ago.

4. *The Essential Nature of Hinduism.*—A natural and frequent query concerns the absolute essentials of this faith, professed by so many millions of the human race. There is, however, no doctrine, rite, or ceremony which can be called an essential part of it.<sup>1</sup> Not a belief in doctrines, but a conformity to certain customs and institutions enables one positively to call himself a Hindu. There are only two absolutely necessary qualifications for membership in Hindu society today,—subordination to the Brahman, and membership in an organized caste.<sup>2</sup> This membership in a caste may be acquired by an individual only through birth, and by a community by transforming itself into a Hindu caste, as was done by some old, aboriginal tribes. Brahmanical and caste dominance are the two things to which every Hindu must submit; in other respects he has very great freedom. Yet it is recognized that a "holy man" or a "*svami*" may with impunity defy the imposition of caste.

Among other characteristic features of Hindu society are

<sup>1</sup> *The Leader of Allabad* invited twenty-five leading Hindus (including four Knights of the British realm, two justices of the High Court, members of Legislative Councils, etc., all with some degree or title) to answer the question, "What are the beliefs and practices indispensable in one professing the Hindu faith?" The answers were published in a pamphlet entitled "Essentials of Hinduism" (Natesan, Madras, 8 annas), which contains the following opinions from leading Hindus: "Hindu society now practically admits within its pale all persons who are Hindus by birth, whatever their beliefs and practices may be, provided they have not openly abjured Hinduism, or married outside Hindu society" (p. 1). "Every belief or practice that is considered absolutely necessary by the Hindus of one corner of India is unknown or ignored by those of some other corner" (p. 7). "I have not been able to find any real essentials of Hinduism in belief or practice. I do not think the belief in the Vedas or respect for Brahmans is an essential of Hinduism" (p. 45).

<sup>2</sup> Farquhar, in his book, "A Primer of Hinduism" in chapter XIV. on "What It Is to Be a Hindu Today" (p. 177) holds that there are these two essentials, viz: birth and conformity. "In order to be a Hindu, a man must have been born in one of the social groups which historically have become associated together in Hinduism, chiefly under Brahman supervision, and which are known as castes. In order to remain a Hindu, a man born in Hinduism must conform to the usages of the group in which he was born."

a belief in the divine origin and authority of the Vedas and a reverence for sacred animals, especially the cow. Theoretically the outcastes, who comprise twenty-five per cent. of the population, have not been recognized as Hindus by the higher caste Hindus.<sup>1</sup> To the missionary, however, and to the British administration they fall within the scope of Hinduism.

The social system which controls Hindu society and which is buttressed by religious sanctions of the most imperative nature is twenty-five centuries old. It exalts the social corporate body, and subjects the individual man to helpless bondage. It gives him neither initiative nor appeal in the realm of social or of religious ethics. His every attempt to assert himself, to claim individual freedom or to express conscientious scruples, is summarily crushed. This social system, while it dominates the whole individual and social life of man, is, nevertheless, fundamentally religious, since its sanctions and its penalties are religious. They are relentlessly enforced by the organized caste to which he belongs. A man who is banned by his caste is the most helpless and hopeless of individuals, both here and hereafter. The caste organization has a thousand eyes which relentlessly follow him, prying into his whole life, and a thousand hands which are ever ready to scourge him into obedience. However, advancing civilization and a progressive social conscience are already affecting the demands of caste and considerably weakening its authority.<sup>2</sup>

This institution of caste, if its laws were chiefly ethical with punishments for immoral conduct, might be regarded as serving a useful purpose. Historically caste has enforced, and still enforces, certain standards which are not without a degree of ethical value; yet it practically ignores the realm of

<sup>1</sup> The establishment of the Provincial and National Legislative Councils in 1909 led to a remarkable alteration in the attitude of many leading Hindus, who thenceforth claimed all the outcastes as proper Hindus, in order to secure increased representation in the pro-rata composition of the new system of political self-government.

<sup>2</sup> For remarkable quotations from Indian sources expressing strong condemnation of caste see Farquhar, "The Crown of Hinduism," pp. 174 ff.

moral law, and exacts obedience to forms and ritual sanctioned largely by ancient habit.

5. *Modern Reform Movements in Hinduism.*—The reform movements of the present day are significant features of Hinduism. Dr. Farquhar, in his recent book, "Modern Religious Movements in India," dwells upon as many as thirty of the most important among the numerous religious and social movements which are in some way or other connected with, or derived from, Hinduism, and influence not a little its life and thought.<sup>1</sup> They reveal the fact that modern life has thrust upon this people a bewildering number of new religious ideals and ambitions; it has presented to their minds novel religious claims, which are demanding attention and promulgation, and which are producing a growing religious and social and racial unrest among all classes. India is teeming with religious reforms, which are moving at all angles to the ancestral faith. Some of these, such as the Brahma Samaj, are strongly animated by Christian principles and ideals, though clinging to many of the ancestral forms of religion. Others, like the Arya Samaj, are less radical in their spirit of reform; and are opposed strenuously to Christianity; but they are, nevertheless, a serious menace to orthodox Hinduism. Some, like the Rama-Krishna cult, are ultra-conservative and reactionary in their spirit; but they contribute to the restlessness of the popular mind in matters of faith.

Theosophy is the only modern semi-religious movement which has been thrust upon the Hindu people from without. It has found its opportunity through the facts that it accepts some of the fundamental principles of Brahmanism and that it assumes an attitude of uncompromising hostility to Christianity. It has catered very much to a reactionary spirit among many of the educated; and it has worked hard to rehabilitate certain gross, superstitious elements of Hindu-

<sup>1</sup> See also Pratt's more recent "India and Its Faiths" (150).



ism. Today it has ceased to claim that it is a religion, asserting that it is merely "an amalgam" to cement all faiths together, on the assumption that, as "all roads lead to Rome," so all religions lead to God!<sup>1</sup>

Social reform movements are becoming increasingly aggressive. They are doing much to overthrow the hoary institutions of the land and to bring in a new era of social betterment, of human rights, of political privileges, and of personal equality. At present the area of Indian life which has been touched by the new influences is tiny in comparison with the whole population. However, as fresh seed is being sown in India these social reform movements are of immense potency and promise, even though the full fruitage is still far off. A new era of social service has also dawned upon the land. The attitude of cooperation and helpfulness which has always prevailed within the limits of a caste is now beginning to transcend those limits; it is leading the Hindus to participate in organized activity for the betterment of larger groups, especially for the realization of the new national self-consciousness of India, and for the removal of many unjust, inherited limitations.

These new movements are due chiefly to Western influences, among which Christianity is manifestly the most important.<sup>2</sup> They mean that the spirit of Christ has begun so to permeate Hindu society that leaders are striving to remove some of the most unchristian elements in Hinduism, and that these Hindu reformers are so far forth cooperating with the missionary in one side of his task. Of course the great transformation is the result of the interaction of all the larger world contacts with the wonderful potentialities of Indian life. In the intricate process it is difficult throughout to discriminate the influences which have sprung directly from

<sup>1</sup> The most reliable and thorough *exposé* of Theosophy is in Farquhar's "Modern Religious Movements in India," pp. 208-291.

<sup>2</sup> See the testimony of Sir Narayan Chandavakar quoted by Farquhar, "Modern Religious Movements," p. 445. "The ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought."

the Christian religion and the influences which have come from what is inclusively called "Western civilization." But the missionary may definitely believe that the share of Christianity has been so great and real that he is more than justified in carrying forward the whole process towards a certain conclusion.

With these essential elements of Hinduism and with the different stages of its development the prospective missionary should seek to become familiar. Yet it may well be added that Hinduism as thus described is Hinduism in its higher aspects, and that lower, popular Hinduism is largely animistic and full of superstition. In many parts of India it is the latter which will chiefly impress the new missionary, and yet he should never forget the existence and influence of Hinduism at its best.

### III. HINDUISM AND CHRISTIANITY RELATED

Christianity is now the third largest religious community in India. Although it is far smaller than either Hinduism or Islam, it ranks with them as among the most powerful religious forces in the country. The missionary must learn how to relate Hinduism and Christianity. He must discover and fully realize this relationship in two ways, viz. : by comparing their common elements, and by considering their contrasts.

1. *Their Common Elements Compared.*—There are in these two religions certain features which are more or less common to both, and which lend themselves to a helpful comparison.

(a) *Both Are Spiritual Religions.*—Hinduism from the first has glorified spiritual, as distinct from material forces. It has denied the real existence of the material universe. It has posited a psychical entity as the sole existent reality in the universe. Its aims are potentially spiritual in its aspirations after union with that supreme Soul. Its basal

philosophy and system of ontology have at all times, and in all forms, repudiated and fought materialism. More even than Christianity, it has given speculative emphasis to the spirit, even to the denial of matter in all its forms.

(b) *Each Recognizes a Threefold Conception of God.*—In the orthodox Brahmanical doctrine of the Triad (*trimurti*), Brahma the Absolute manifests itself in three distinct persons of equal rank, Brahmā the creator, Vishnu the preserver, and Siva the destroyer. This is interesting both in the similarities and in the differences which it presents to the Christian doctrine of the Trinity. For a long period in the history of the Hindu faith this doctrine of the Triad has been a prominent feature. Yet the similarity between this and the Christian doctrine of the Trinity is superficial rather than real. The missionary should take care never to be carried away by surface resemblances, to the ignoring of fundamental differences. Hence, while he should be familiar with this similarity, it will rarely, if ever, enter into his preaching. Even as an illustration it will not go far in making clear to the people the Christian doctrine of the Trinity, for the three persons of the Hindu triad are popularly regarded tritheistically; they are independent, separate gods, believed in by different sects. Brahmā is a god who was; his functions are over.<sup>1</sup> Siva is regarded by one great group as the supreme deity and Vishnu as subordinate. The other group regards Vishnu as supreme. Their union into one godhead is merely a formal, philosophical theory.

(c) *Each Has a Doctrine of Incarnation.*—Christianity and Hinduism are two great religions which have exalted to a unique position of influence the idea of divine incarnation. This fact suggests an easy way of access to the people. But a more careful study will also show what a wide gulf separates the ideas as expressed in each religion. Contrast the one great incarnation of our faith, in which God reveals himself

<sup>1</sup> Monier-Williams in his "Brahmanism and Hinduism," page 557, reports only two temples dedicated to Brahmā in all India.



in the perfect man, Christ Jesus, with the numerous avatars recognized by Hinduism, some of which are puerile, some fanciful, and some morally indefensible.<sup>1</sup> Of the life of the chief Hindu incarnation the chronicler could only say, "Behold the life of Krishna, but do not follow in his steps."

(d) *Each Has a Certain Idea of Atonement.*—The idea of atonement found frequent expression in the earlier period of Brahmanism in the ceremonial. In modern Hinduism an idea of atonement is approximated by the doctrine of transmigration, whereby the soul in each birth "eats the fruit" of the previous life, a life of which he neither remembers nor knows anything. Thus atonement is possible only for one's own past sins, not for the redemption of others. It is needless to add that in Hinduism there is nothing really equivalent, or strictly parallel, to the Christian idea of atonement.

(e) *Each Proclaims and Exalts the Doctrine of Faith.*—The doctrine of faith or devotion (*bhakti*), at first undeveloped in the Brahmanical religion, has now become a very great force in Hinduism. Here that religion is in closer touch with Christianity than at any other point, and this nearness enables the missionary to present a strong plea for the Christian conception. "Bhakti" has grown into a loving devotion to a personal deity, Krishna or Rama. There are religious enthusiasts among Hindus as among Christians, and to such their faith is very precious. A winsome presentation of Christ as the perfect object for loving faith and devotion makes an appeal to the most responsive side of the Hindu's religious nature.

(f) *Their Teachings Regarding the Future Have a Common Basis.*—Both religions teach future rewards and punishments. They hold the present life and the future life to be intimately related to each other as cause and effect. The doctrine of the immortality of the soul is held positively, and with

<sup>1</sup>It should be known by the missionary, however, that the best of Hindu saints like Namdev, Eknath, Tukaram and Ramdas, have come to be recognized as *avatars*, i.e., divine incarnations, come to save the world.

no questioning, by Hindus. Here again, however, the two religions hold their belief in future life in some particulars so variously as to constitute a contrast, making a careful study into the dual aspect of the doctrine very necessary. The Christian conception of immortality, by which the soul enters progressively into the full realization of fellowship with God, is radically different from the Hindu idea of absorption into the unconscious, passionless Absolute. It is not, however, dissimilar to the immortality predicted by the theistic Vedanta of Ramanuja.

2. *The Contrasts Between Them.*—A recognition of the important differences between Hinduism and Christianity is vital to the most intelligent and effective missionary effort with Hindus. For example:

(a) *One is Ethnic; the Other Universal.*—Hinduism is a narrowly national, non-missionary religion, practically limited to the land of India.<sup>1</sup> Christianity seeks to win all the inhabitants of the world into the brotherhood of mankind as a great family of God. Some subordinate, originally non-Hindu tribes have been incorporated into Hinduism, but only by their having submitted to Brahman domination and by taking an inferior place within the Hindu caste system. Christianity has actually gone forth to all countries and invited all peoples of all races without distinction or favor.

(b) *One is Eclectic; the Other Has a Definite Faith.*—A Hindu may believe anything about any subject whatsoever, provided he does not break caste; actually among the Hindus there are not only polytheists and pantheists, but also atheists and theists. Christians, on the contrary, hold Christ as their unvarying standard of faith, supreme above all other possible ideals. One of the subtle dangers to aggressive Christianity

<sup>1</sup>One of the most remarkable developments of the European war is the new world outlook which has been forced upon Hindus. Note the title of the book written in 1916 by Hirendravath, Maitra with a foreword by Gilbert Chesterton, entitled "Hinduism the World Ideal." Note also the organization at the time of the new moon of July, 1917, of "The Hindu Missionary Society," based on the three fundamental principles that (1) Everyone is a Hindu who wishes to be called so; (2) Anyone may become a Hindu; and (3) All Hindus are on an equal status. Each one of these principles is radically opposed to orthodox Hinduism.

in India is the idea that both Hinduism and Christianity can be tolerated on mutually accommodating terms.

(c) *Entrance to One is Automatic; to the Other Voluntary.*—Birth in any recognized caste is the only, and the all-sufficient, method by which an individual Hindu gains religious status. In order to become a Christian, in whatever social group he may have been born, a person must himself decide to live as a follower of Christ, and he must expressly confess this self-dedication. Amid the vague thinking which is done in India, there is special need of emphasizing the distinction that the process of becoming a Christian by deliberate choice is radically different from the process of becoming a Hindu by involuntary inheritance.

(d) *Their Teachings About God Are Antipodal.*—Their conceptions of God are as far apart as the poles. Christianity is a personal monotheism, while Hinduism is mainly a vague pantheism, the popular expression of which is hydra-headed polytheism, which in its turn has brought forth a gross idolatry. Polytheism is the legitimate and inevitable complement of the Vedantism of Indian thought; and the idol worship, which is so universally and markedly debasing, is the prevalent and not illogical expression of that polytheism.

It must not, however, be forgotten that while pantheism has always represented the deepest current of thought and the highest mystic aspiration of Brahmanism, old and new, yet theistic conceptions and practices have found wide, even if vague and debased, prevalence at all times. The qualified monism of Ramanuja and the philosophy of many Vaishnavite and Saivite saints show that speculative Vedantism has never fully satisfied the popular heart and mind of India. Many of the best hymns of Hinduism are definitely theistic in their expression and spirit.<sup>1</sup>

(e) *Their Doctrines Concerning the Universe Are Di-*

<sup>1</sup> For examples see Farquhar's "Primer of Hinduism" (pp. 124, 125); Muir's "Metrical Translations" (40), or Gover's "Folk Songs" (276).

*vergent.*—In Hinduism, which has not only produced, but also accredited, both a dualistic and a monistic cosmology, the universe is either a bare fact of existence or else is an illusion. In Christianity, on the other hand, the universe is interpreted, according to whatever type of metaphysics, as the expression of divine intelligence and activity. Although Hinduism has freely recognized a certain creative principle in the universe, yet in no department of its varied philosophical systems has it the Christian doctrine of a purposeful, benevolent creation.

(f) *Their Doctrines of the Soul Are Different, Both Philosophically and Ethically.*—Even in those forms of Hinduism where the soul is regarded as real there is no supreme God. According to the prevalent Vedantic pantheism, where the sub-stratum of the human soul is to be regarded as identical with the supreme impersonal Brahma, the human mind and will and all ordinary experience are illusory. For all Hindus the highest aim is to be freed from the miseries or the illusions of mind and body, and to pass into the undiscriminating (if not unconscious) calm of ultimate existence.

In Christianity, on the other hand, the human soul is real, made in the image of God, set temporarily in the midst of a world with real experience, capable either of marvelous good or of heinous evil, according to one's own deliberate choice, but intended for joyful personal communion with the perfect Spirit God.

(g) *Their Doctrines of Sin Are Antithetical.*—To the philosophic Hindu sin is intellectual, due to the ignorance of the soul's relationship to the Divine Soul; the process of getting rid of sin has always been to the Brahman a form of intellectual gymnastics. In Hinduism sin is mainly a ceremonial negligence of traditional worship or of caste conventions. In Christianity, on the other hand, sin is essentially an ethical condition, a conscious violation of God's will



by man. It is eminently an act of ethical, not of intellectual or ceremonial, significance.

(h) *Their Processes of Redemption Are Diverse.*—In Hinduism there is a four-fold path of redemption. The lowest (*karma-marga*) is the way of works, or the observance of ritual and caste rules. Next is the higher realm of faith or devotion (*bhakti*), which is more difficult of attainment. Beyond and above the pathway of faith lies the way of ascetic rigor (*yoga*), which is open only to the few. The supreme way is the way of knowledge (*Brahmajñana*), which leads to supreme and final union with the Divine. According to the orthodox view, only one illumined with divine knowledge can achieve this highest means of salvation, and all other ways are only preliminary to this, the final way of emancipation. But to the devout worshiper of Rama or Krishna, as to the Christian, the way of full and final redemption is simple and accessible to everyone, however humble.

(i) *Their Estimates of Personality Are Opposed.*—The ultimate good achieved by these two religions furnishes another contrast. Christianity conserves the worthwhile, personal identity of the soul, and brings it into close union and blessed fellowship with the Divine, the Perfect Person. Hinduism seeks and guarantees the absolute loss of personal identity of character, of consciousness, and of all else which makes for a glorified humanity.

(j) *Their Conceptions of Social Life and Service Are Divergent.*—Because the true follower of Christ regards the world as God's world, in which men are being trained for a fuller life in fellowship with the loving Father, therefore he gives himself to disinterested social service. The orthodox Hindu understands that the world is either eternal or is an illusion, that continued personal existence is the regrettable result of innumerable deeds committed in a previous existence, and that the ultimate goal is the loss of personal identity in the Divine; therefore he has logically taken little

interest in unselfish helpfulness for others. To the Christian the world is a place for establishing the kingdom of God; to the Hindu it is a place of punishment. Even the latter, however, is beginning to graft upon his religion the conception of social service as a duty, which he has derived from the followers of Christ.

This statement of some of the similarities and contrasts between the beliefs of the Hindu and the beliefs of the Christian should not close without a renewed declaration that in actual missionary work the new missionary may fail to find among the majority of the people much acquaintance with the doctrines of orthodox Hinduism, and yet they are in the background, and should be known to the Christian worker.<sup>1</sup>

#### IV. THE LITERATURE OF HINDUISM.

The literature of a people is a mirror of its life and thought and the expression of its faith. For more than three thousand years the Hindu people have voiced through their varied and extensive literature their spiritual aspirations and their religious speculations. These ideals appear in song and in prayers, in speculations and in philosophies, in ritual and in social code, in legend and in myth, in drama and in epic, in proverbs and in moral instruction, in mystic lore and in ecstatic rhapsody. Together they express and encourage almost all the varieties of human thought and of religious emotion and yearning. An acquaintance with the broad outline of this literature is an important element in the preparation for work among Hindus.<sup>2</sup>

<sup>1</sup>The foregoing antitheses seem to some to be doing less than justice to the Hindu; they express, however, actual, if not theoretical, Hinduism.

<sup>2</sup>The following remark in Frazer's "Literary History of India," p. 312, is worth repeating: "To the missionary who is unacquainted with the Vedanta, with the spirit of true mysticism underlying the worship of Krishna, with the Ramayana of Tulsi Das, with the quatrains of the Naladiyar, the task set before him is always one that must lack somewhat of its full promise of success. He cannot throw aside literature such as the Indian people love and cherish as though it were nothing but folly and superstition. Of the best of the Dravidian as well as the Aryan literature it can be said in the words of the learned scholar and missionary [Dr. Pope] who has assimilated the language and the thought of the people of the South as though they were his own that 'there seems to be a strong sense of moral obligation, an earnest aspiration after righteousness, a fervent and unselfish charity and generally a loftiness of aim that are very impressive.'"



Some of the striking features of this literature should be appreciated by the student:

1. *Its Divine Inspiration.*—The literature of Hinduism is held by the people to be, in the highest sense, divinely inspired. The oldest books of the faith, such as the ancient Vedas, the Brahmanas, and the Upanishads are called *Sruti*, and are supposed to be the direct revelation of God. They are not only infallible, but are also the very breath of Brahmā, the creator, to question the inspiration of which is almost sacrilegious for any Hindu.

All the rest of their numerous sacred books constitute *Smriti*, or the “traditions” of their faith. Among all classes, and especially among the common people, these traditions wield a much larger influence at the present time than do the more ancient “revelation.” Thus their doctrine of inspired scriptures extends further and deeper in its influence upon the faith of the people than does the kindred Christian doctrine. Even in its lowest depths this religious literature, however debasing it may be, is regarded as being produced under divine guidance. The illiteracy of the mass of the people makes impossible any general first-hand acquaintance with this literature, and even among the educated there is great ignorance of the most ancient books.

2. *Its Voluminous and Varied Character.*—It is a remarkably voluminous literature. Its ancient tomes are multitudinous. The two great epics of Hinduism, the Mahabharata and the Ramayana, are the longest in the world. The former consists of 220,000 lines,<sup>1</sup> and is a vast encyclopedia of tradition, legend, ethics and philosophy with much that is of little value. Other lengthy volumes of Hindu literature are bewildering in their conflicting thoughts and in their legends and genealogies. Together they make up the sacred scriptures of the Hindus; but few are able to read them, much less to harmonize them and to defend their wild

<sup>1</sup> The *Æneid* of Virgil contains 9,000 lines, the *Iliad* of Homer 12,000, the *Odyssey* 15,000

excesses and immoralities. When we add to these the many other books written by Hindus on grammar and poetics, medicine and alchemy, astronomy and astrology, mathematics and physics and other sciences so-called, they reveal a remarkable outreach of the Hindu mind as it has expressed itself in the various realms of thought and of sentiment.

3. *Its Polyglot Nature.*—According to the linguistic survey of India, made at the last official census,<sup>1</sup> about one hundred and thirty indigenous dialects are spoken in India, belonging to six distinct families of speech. Many of these have contributed their share to the maze of Hindu literature now extant. The Sanskrit is the mother tongue of Aryan India and of Hinduism. As such its literature is the first source of authority, as well as the richest in all forms of Hindu lore. Though it is not the folk-speech of any part of India, it has persisted as the scholastic tongue, and it continues to be the religious *lingua Franca* of the country. Books are still produced, even magazines are published in Sanskrit upon varied subjects of religious interest.

Not a few of the other tongues are rich in literature; and, along with the Sanskrit, they are expressive of deep religious thought, while often voicing the wild vagaries of religious sentiment. Among Aryan languages Hindi, Bengali, Marathi and a few others stand conspicuous in the multitude of their books and of their periodical literature. In South India, among the Dravidian languages, the Tamil, the Telugu and the Canarese vernaculars are the most rich and prolific in books and possess the best literature. It is beyond the ability of any one man to investigate the extent and the variety of these literatures, or even to read more than a small part of them.

<sup>1</sup> "Census of India, 1911," vol. I., Part I., pp. 2, 3, 319-337.

<sup>2</sup> The last Decennial Statement and Comparison of the Moral and Material Progress of India (Parliamentary Report for 1913) states on page 362 that the number of new books published during the last year reported was 11,584, of newspapers 659, and of other periodicals 2,269. "Among the subjects dealt with in books, religion takes the first place, considerably ahead of poetry, the drama and language. Fiction, law, history and biography, medicine, mathematics and mechanics and philosophy follow with much smaller totals."

4. *Its Dominating Religious Note.*—There is much that is of real religious and intellectual value in the literature of Hinduism. True poetic genius and religious fervor are displayed in the ancient Vedic songs and prayers. The earnest spirit of religious speculation, the wonderful dialectical skill manifested in the Upanishads, and the subtleties of all the six philosophies may properly impress the students of Western countries today. The genuine beauty of that “Song of the Adorable One,” the *Bhagavad Gita*, is widely recognized. It is an attempt at the exposition and the illumination of the doctrine of faith (*bhakti*). Though only the size of our Gospel according to St. Mark, it is held in highest esteem by so many people that it has come to be known to-day as the “Hindu’s Bible.” “Manu’s Institutes” (compiled somewhere between 200 B. C. and 200 A. D.) and other codes preceding and following it have legalized the caste system for many centuries. No other social and religious laws or customs ever ruled a people so completely and for so long a time as these. The Confucian ethical and social system has held sway in China for a longer period, but has been less drastic and minute in its control.

5. *Its Literary Value.*—Hindu sacred literature exhibits the widest possible range of merit. The profound and rich mystical songs of the later Saivite and Vaishnavite saints are held in supreme affection by the millions of India. Their ideas found expression in South India in the wonderful songs and hymns of Saiva-Siddhanta, which, in the opinion of some reputable scholars, caught much of their inspiration from the Christian churches in that region in the middle ages. In Northern India also this mystic faith produced some of the most passionate songs of faith ever known. In Bengal it has found fervid expression in many Vaishnavite devotees whose eloquent poetry of love and faith has greatly swayed the mind of the people, high and low. Today it finds its latest and most beautiful expression in the poems of Rabin-

dranath Tagore. No one who reads his *Gitanjali* can feel surprised that, even for this small collection of verse, translated into exquisite English by the author himself from his native Bengali, he should have been awarded, in November, 1913, the Nobel prize for literature.

6. *Its Deterioration.*—While the earliest Hindu literature, the *Rig Veda*, was remarkably elevated, yet Hindu literature has witnessed some great deteriorations, notably in the case of the *Puranas* and the *Tantras*. The latter, because of their obscenity, are practically unavailable in English versions. Nevertheless, there have been, as mentioned above, counter currents of elevating thought, of passionate poetry, and of theistic adoration of the supreme God. But educated Hindus hold most precious their earliest religious literature, and see in it the strongest and the best which their faith has produced.

7. *Its Lack of Historical Perspective.*—One of the chief defects of Hindu literature is its want of historical background and perspective.<sup>1</sup> The Hindu time-system, of epochs, of minor and of major aeons aims at eternity. Its recurring cycles go on forever. To Hindu writers a thousand years are but a day, or a brief moment. In their hands history became poetry, filled with mythical elements; heroes and sages took on divine proportions. No reliable historical book, except a history of Kashmir in the eleventh century, was ever written by a Hindu prior to the nineteenth century. All the authentic history of the people has been chronicled by foreigners, by Greeks, Romans, Chinese, Persians, Italians or British. The *Puranas*, to which a Hindu will sometimes refer with pride, have no real historical value.

Every missionary needs not only to become acquainted

<sup>1</sup> "History is the one weak spot in Indian literature. It is, in fact, non-existent. The total lack of the historic sense is so characteristic that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from the entire lack of an exact chronology. Two causes seem to have combined to bring about this remarkable result. In the first place, India wrote no history because it never made any. Secondly, the Brahmins, whose task it naturally would have been to record great deeds, had early embraced the doctrine that all action and existence are a positive evil, and could therefore have felt but little inclination to chronicle historical events." (Macdonell, "History of Sanskrit Literature," pp. 10-11.)



with the characteristics of the mind of the Hindus and their religious and social beliefs and practices, as outlined above, but also to go to India ready to assume a right attitude toward the people, to whom he would commend Jesus Christ, and toward the missionary work, into the heritage and problems of which he is to enter.

#### V. THE MISSIONARY'S ATTITUDE TOWARD THE PEOPLE

The success of a new missionary will depend largely upon his attitude to those for whom and with whom he works. Some well-meaning and very able missionaries have failed of success because they have not understood the people or gained their confidence and affection. They are not entirely to blame for this, for the Hindus are naturally reserved, even secretive, and some of them are quite sensitive in their relations with the people of the West. Perhaps their lack of transparency and approachableness is partly due to the attitude of the West toward them. The missionary needs preeminently to cultivate a quintet of the characteristic Christian graces in order that he may properly relate himself to the people.

1. *Appreciation.*—The attitude of the man of the West toward the Hindu is commonly condescending, if not worse. Few persons can meet Hindus of all classes on terms of fellowship and brotherhood. For the missionary there is special danger at this point. One reason doubtless is that the Hindu is often so unapproachable to the man of the West; but the chief reason undoubtedly is that the latter, having found the Hindu to be quite different from himself, is disposed to interpret the difference in terms of his own superiority and of Hindu inferiority. The Hindu is, indeed, strikingly different from the man of the West; but the latter should regard the Hindu not so much his opposite as a partial complement. They are different, because each one has emphasized different types and characteristics of life. The East and West are like a hemisphere

of life and character ; where one is weak the other is strong, and *vice versa*. The Western missionary, to whom the Hindu seems seriously defective in some respects, should remember that his own defects are in other ways equally palpable to the Hindu. The Hindus have, on the whole, emphasized the passive type as we have the aggressive. Have they not as much right to glory in their emphasis as we have in ours? Each type is defective in so far as it is lacking in fullness and in proportion.

The missionary, beyond all other men, should cultivate a discriminating appreciation of the finest traits of the Hindu mind and character. He should realize that a passive type of character is not necessarily weak. The man of the West vehemently opposes, in order to overcome unrighteousness; the man of India, on the other hand, will patiently suffer, in order that holiness may be achieved. The passive type may require and reveal fully as much moral strength and manly vigor as the aggressive type. The patient endurance of the East can reveal more moral grit than the noisy aggression of the West. Heroism is often witnessed in the wonderful way in which Indian Christians bear persecution for Christ's sake. The non-resisting life is that which the ordinary man of India knows easiest how to exemplify; while the American brother often neither knows what it is nor appreciates its ethical value and significance. In this respect the "Sermon on the Mount," with its instruction on humility and non-resistance, comes nearer home to the man of the East, and is much more intelligible to him than to the man of the West. Thus the best Indian type is rather higher than a Western missionary might at first be inclined to admit. He must in that new world of life and thought adjust himself to the people and their ideals of life, in order that he may discern and appreciate the special values in their type of character. No one who is obtrusively and, too often, obnoxiously Western in his type, his ideals and his emphasis can win



Hindus to Christ. He must beware lest thereby he lock the door of access to the heart of the people. Otherwise he may find that his altruism however great, his ability however striking, his faith however heroic, will not make friends of Hindus, or open their ears to his message. Herein lie most delicate and difficult missionary adjustments.

At the present time the racial self-consciousness of Hindus is abnormally strong. It is especially manifested by some of the educated classes who resent condescension, keenly feel injustice and dislike patronage. They demand, more than ever before, equal racial rights with and from the man of the West. They are hyper-sensitive, and scent from afar the patronizing air. Of all men, the missionary must shun such an unworthy and impolitic attitude. The only way of real success is by the determined cultivation of a genuine appreciation of all that is worthy and admirable in the life and character of this people. The more sedulously he fosters this spirit of appreciation, the more easy and natural it will become, and the more will he find what is worthy of his real approval. He must first understand the beauty of the Indian type, and then appreciate and admire its good points. This appreciation must also have reference to their past achievements and their intellectual and philosophical powers. Who should be more ready than the missionary to approve and commend with due discrimination the good that is found among the people whose love he is to win and whose souls he seeks to save? Missionary preparation should lay the foundation for such an attitude of wise appreciation.

2. *Sympathy*.—Another key-word to the situation in India is sympathy. The King-Emperor of India, after his visit to that land in 1911-12, declared to his British subjects upon his return to England that sympathy on the part of the British toward the people of India was the greatest need of the day. This is urgently true. As a subject people the Hindus have a thousand laudable ambitions for

advancement, educationally, racially, and politically. These ambitions are not only legitimate; they are in the line of what Great Britain has given to the Indians, and are definitely a part of their growing manhood. No one is better suited to sympathize with them in these ambitions than is the missionary. The missionary will of course be careful to avoid the pitfalls of politics or of blind partisanship either with the government or with the ambitious classes. Most important of all is it that he should avoid anything which savors of disloyalty to the government by whose permission he resides in India. Yet in some respects he is situated, as is no one else, to serve as an interpreter between the people and the government and thus to cultivate friendly feelings and relations. As a Christian he cannot fail to sympathize with their ambitions for the removal of their disabilities and of the obstacles which impede their advancement. He may even use any influence he may have with the government to encourage the granting of legitimate demands. Through it all he must stand for brotherhood and should seek to overcome elements which they regard as evil. The missionary may come the racial bitterness or suspicion which marks too many of the leaders on both sides. Many of the reformers who are not yet ready to forsake their ancestral religion are yet aware of its inadequacy, and they are desirous of purging well show himself friendly to such efforts. While the preparation of the missionary should fit him for such tasks as have been suggested above, let it be remembered that only the experienced missionary, who knows the people and has demonstrated to government and people alike his loyalty and disinterestedness, can safely enter any domain that touches on politics. The young missionary, and especially the young American missionary, should scrupulously avoid unwise action at this point. Yet the missionary is, and should be, recognized as the friendly sympathizer with all who would elevate the social life of India.

3. *Patience*.—In the Hindu code of life, patience is a supreme and cardinal virtue both for gods and for men. Accordingly impatience, which is regarded as only a foible by Westerners, is an unpardonable sin in India. Those people put us to shame in the exercise of the virtue of patience. For this, as for other reasons, the missionary must try to excel in the exercise of this virtue. He will find much in India to tax his patience. The ultra-conservative spirit of the people, their immobility and unwillingness to consider new beliefs and new forms of activity, is very strong. They cling to the old simply because of its antiquity. To them the novelty of anything is too often its condemnation. They worship custom; their golden age is behind them. Hardly any virtue in the whole catalogue is more needed in dealing with Hindus than is patience. It will be frequently tested in the missionary life, and it must be constantly cultivated.

The attitude of the common people toward the West is often one of suspicion. The faith of their fathers is to them eternally right; it needs no defence. A foreign religion, especially a faith from the younger West, is regarded as presumably false. It requires much patience to meet and overcome this attitude and to win an audience and a welcome to Christianity.

The missionary must also exercise much patience with the people in their moral delinquencies, which are not a few. These will be the more trying because they are of a type unfamiliar to him. The sins which are characteristic of the tropics are prevalent among the Hindus. If in some of the elements of a noble character they are strong, in others they are lamentably weak and liable to err.

There is another feature in which they are trying; their action is not closely linked to conviction. As has been intimated before, the fact that a Hindu acknowledges a certain belief furnishes to him no insuperable objection to the ignoring of it in his life. To the man of the West this will be

annoying and exasperating, if he does not expect it and is not fortified against it with a patience which "endures all things."

4. *A Love for the People.*—There must be added to all other qualities a love that "thinketh no evil," that "covereth a multitude of sins," that minimizes all that is unattractive, and magnifies everything which is commendable and winsome in the people. Sad it is for a missionary when he does not like the people, for the lack of this detracts from the value of the most self-sacrificing labor of love; blessed is the missionary who has a natural and peculiar fondness for them and an attachment to them which will make it his joy always to be ministering to their pleasure as well as to their good.

5. *A High Evaluation of the Indian Christians.*—The missionary must possess and exercise these same graces of mind and character in an even more intense degree toward Indian Christians who have been won from Hinduism and brought unto Christ. He must learn to appreciate their mode of Christian faith and life, because it will be largely complementary to his own. Its mild type and beauty, characteristic of the East, and its mystic passion are too often marred by the ethical weakness of the tropics. He must appreciate the simplicity of their faith and the tender assurance which breathes through their prayers, even in small matters of earthly concern. He must appreciate the eager seeking after union with the Divine.<sup>1</sup>

He must learn to sympathize with the growing ambition of the Indian Church for self-expression and for self-direc-

<sup>1</sup> Both Indian Christian leaders and missionaries unite in the regret that this feature of the Christian life is not more prevalent in India than it is; and at the same time they unite in the confidence that it will surely become more prevalent there, because in a certain way it is so close to the characteristic type of Indian religious mysticism.

But a certain difference also must not be missed. "A passionate seeking after the Divine" is indeed a feature of Indian life at its best, whether in the Hindu religion or in the Christian religion. But the conception of just what it is to be "divine" is very different. In the former case the actual experience in the human being, as well as the theoretical ideal in the Divine Being, is a mystical rapture, which is indescribable otherwise than that it is supremely rapturous. In the latter case it is distinctly ethical, marked by the definite, intelligent, alert, redemptive purposefulness of a righteous character.

The mystical type of religious experience in the form of felt communion with the Divine is the type most congenial to the East, while it is largely unattractive to the West, which seeks rather the form of communion with the Divine which comes in active cooperation in the performing of ethically good works. Both types are to be found in the New Testament, and are to be included in the completely perfect Christian character, even as they are realized so harmoniously in the Lord Jesus Christ.



tion, and he must himself set an example of resolute self-effacement. He must be willing to let Indian Christians learn to carry on their work, even if for a time it is done less efficiently than he himself could do it. He must be patient with their moral delinquencies which are so offensive, but, nevertheless, are almost exactly the same as those of the ancient apostolic Church. A careful study of the Pauline Epistles is one of the best aids for the understanding of the infant Church of India today; they also reveal to some extent the best method of training the modern mission Church.

#### VI. THE MISSIONARY'S ATTITUDE TOWARD THE RELIGIOUS THOUGHT AND FAITH OF THE PEOPLE.

The attitude of the average early missionary was one of antipathy, even of hostility, to the religion and the philosophy of the people. He had been taught to regard almost all that the people believed and that was embraced in their ancestral faith as coming from the devil, to be denounced, attacked and overthrown by all means and at all times. He had been taught that the dissonances of Christianity and Hinduism were everywhere and always fundamental, and that the success of the one must be at the expense of the total destruction of all that belongs to the other. Today there is danger that the pendulum will swing to the other extreme, where the many antithetical features of the two faiths are forgotten or unintelligently minimized. Possibly an over-emphasis is being placed upon their assonances, not a few of which are more apparent than real. In his attitude the missionary must aim to avoid these extremes. He must cultivate with care those qualities of mind and heart which make one impartial and sincere.

1. *Discrimination.*—There is much loss of power and waste of energy because missionaries do not carefully “discriminate the things that differ.”<sup>1</sup>

<sup>1</sup> Philippians 1:10 (R. V. margin.)

(a) *Between Essential and Incidental Features.*—This discrimination should be exercised between teachings which are of the essence of Hindu thought on the one side, and those which, though connected with their religious life, are merely incidental, social or temperamental in their scope. There are also customs which, like wearing the tuft of hair, so common in India, have come down from prehistoric times, and have lost the original significance they may have had in the past. Why waste precious energy in fighting such customs? They will atrophy and drop out of the national life naturally and noiselessly, as fast as new ideals and modern aspirations are adopted and prevail. At the same time all that is contrary to the teachings of Christ must be renounced, and where a custom seems to the convert to be an integral part of his old religion, even though it may seem innocent to the missionary or to other Christians, it too should be allowed to go.

(b) *Between Hinduism as a Religion and Some of Its Truths.*—The missionary must also discriminate between Hinduism as a whole and some of the worthy aspirations, institutions, and teachings which have grown up with it. Hinduism as a system must be condemned and superseded; yet in that religion some truths find emphatic and vital expression. These truths have made possible Hinduism's long existence and great influence and the persistent attachment of the people to it. Such teachings ought to persist, but they need to be removed from their present connection with its distortion of form and emphasis, and must be given a purer expression and a proper relation to Christianity. By such a conservation they will tend to aid the people upward toward a broader and purer faith.

That there are such true teachings in Hinduism, even though grotesquely conceived and applied in error, is one of the most important facts for the missionary to understand and appreciate. Even pantheism, which as now taught by



orthodox Hindus is the most deadening error in their faith, is nevertheless only an over-emphasis upon the profound truth of God's immanence in the world. When this Vedantic teaching is rightly interpreted, *i.e.*, when Divine personality and human individuality are recognized, and when the ethical imperative is maintained intact, the compelling truth of that doctrine will do for India what an emphasis upon God's transcendence has not accomplished and never can accomplish for the West.

(c) *Between the Hinduism of the Thinker and Popular Beliefs.*—The missionary must continually discriminate, as has already been noted above, between the higher Hinduism of thought and the gross popular Hinduism of the common people which is so deeply superstitious and debasing. Higher Hinduism has often touched the edges of the greatest truths of universal religion. Its teachings arouse some admiration, though they fail to win our assent. The system of religious thought which it has developed is far removed, however, from the common type of worship which the spectator sees each day among the masses of Hindus, full of crass superstitions, petty ceremonies, unedifying ritual, and an idol worship which is demoralizing and almost dehumanizing. The Hinduism of the philosopher is subtle and mystic; the Hinduism of common life is prevailingly ceremonial and idolatrous, and the two should never be confused. The student may even give all the credit due to the former without weakening in the least his condemnation of the latter.

2. *Fairness of Judgment.*—The missionary must cultivate a just regard for the depth of thought and for the speculative attainments of Hinduism. Its profound spiritual out-reachings and its subtle philosophies have roused many Christian thinkers of the West to admiration. The best search of Hindus after the Divine has been unique among the thought aspirations of old-world races. They have also revealed in their thinking an originality which has led them

out on different paths from those pursued in other lands. No one should go to India as a missionary without realizing that Hindu religious speculation is a field of thought which will well repay study and which will also teach the man of the West to appreciate the man of the East. He will not compare the worst features of one religion with the best features of the other, but rather the ideals and the dynamics of both.

Moreover, he will find that this study will be most instructive in its suggestions to him regarding that special type and emphasis of Christianity which India will demand and which will ultimately become indigenous to that country. He will learn to appreciate the mystic yearning for a union of the individual soul with the Divine Soul, which has been characteristic of India during the millenniums of its history and which appeals strongly to the Indian Christian Church.

3. *Sensitiveness to Dissonances.*—The Christian missionary must also keep himself sensitive to the dissonances between Hinduism and Christianity. He cannot forget that there is a fundamental opposition at the heart of these faiths; otherwise he will lose the great dynamic of his missionary life and ambition. A sense of the great conflict which is being waged, of which he and his life work represent an integral part, is something which he must foster and maintain. If he does not feel it, his interest in his work will wane, and he will soon cease to be a successful missionary.

Herein a serious danger will threaten him. It is incidental to his growing friendship with the people and to his increasing sense of a duty to understand and to appreciate the strong points of Hinduism. It is also incidental to his life lived in the presence of the evils of Hinduism with the consequent loss of repugnance to them, and the subtle influence of that religion with its eternal cry for peace at any price with other faiths. Not only will the missionary candidate need to fortify himself with a clear vision of the essentials of his own gospel; he will need to renew frequently his allegiance to

Christ and His gospel, and to keep in mind the duty of bravely facing all that opposes Him and His cause. He must daily drink deeply of the fountain of spiritual and ethical ideals, as they spring forth from Christ. Some missionaries in India have lost their evangelistic and missionary fervor and have weakened in their influence with the diminution of this principal source of their power.

4. *Skill in the Presentation of Christianity.*—The missionary must learn, to a certain extent, to present his own faith to Hindus on lines of least resistance, by frequently using and emphasizing truths which are more or less common to the two religions, such as the doctrines of faith, incarnation, atonement, future rewards and punishments. A careful study of the strategic methods of appreciation, of approach and of attack is not only wise but essential to the missionary as a condition of highest success. His preaching must be as little destructive as possible. The forces that tend to destroy the people's confidence in their faith are already legion. The missionary is the one great constructive agent in the land, and must give his strength to the building up of his scheme of salvation for India. The messenger of Christ must aim to build up the new in the heart of the people, rather than to tear down the old. He must introduce the "expulsive power of a new affection."

5. *A Definite Conception of the Ultimate Relations of Hinduism and Christianity.*—While Christianity may be regarded as the fulfillment of the religious needs of Hindus, yet the antithesis of the ideals of each religion must not be overlooked. It must be remembered that Hinduism is still growing at the rate of over a million a year, and is showing certain virile developments in its modern religious movements. Nevertheless, in a very important sense, the missionary must maintain that all the truths which are imbedded in other faiths, all the spiritual yearnings and aspirations of non-Christian peoples will find their realization and fulfill-

ment in Jesus Christ. All the rays of religious truth, elsewhere shining through the soiled and refracted media of other faiths, are found reflected in their full beauty and divine light in Him.

## VII. THE MISSIONARY'S MESSAGE TO THE HINDU PEOPLE

The message of the missionary to Hindus must be adapted so as to appeal to them and win them. Here doubtless has been one of the chief defects of the Western missionary propaganda in the East. It has often ignored the real differences which exist between the people of the far West and those of the tropical East—a difference of environment and training, of temperament and viewpoint. The East and the West rarely approach a thought or an enterprise from the same side. Even the Decalogue, which they and we accept in common, receives such different emphasis among them and among us as to amount to a strange divergence. For example, they so overemphasize the fifth and sixth commandments as to lead to ancestral worship in the one case, and to making it a sin to destroy the minutest insect life in the other. The West, on the other hand, so emphasizes the seventh and eighth as to make them the cardinal virtues of life. These two differing aspects and emphases of fundamental obligations by them and us represent and, in good part, help create the two different types of life, character and civilization which they reveal.

For a Western missionary to convey his message in the manner and with the emphasis which India demands for its full acceptance is a task involving great skill. Not very many missionaries have fully realized the wide gulf which has separated them from the Hindu in mental and religious makeup as well as in antecedents and prepossessions. This difference has now been accentuated and made more manifest because of the new assertiveness of the Hindu. Some of their leaders loudly express a repugnance to things Western, espe-



cially to the Western forms and the Western type of Christianity which they sometimes characterize today as "Churchianity" rather than as Christianity. A most distinguished Indian Christian, some years ago, said to a conference of India missionaries: "Gentlemen, we of the East do not care for your *adjectival* Christianity; what we need is the *substantive* thing." Utterances like these, in the past few years, have brought the missionaries to realize more than ever before the wide gulf which separates them from the people of India, and the great care which they need to exercise in their efforts to present the gospel message.

1. *A Presentation of the Essential Gospel.*—The missionary should aim to vitalize his message in terms of the essential gospel. He must determine how much of what he holds is essential and how much is temperamental, climatic, historical and distinctively Western. Every virile race—the Roman, the Greek, the Latin, the Anglo-Saxon, the Teuton—which has adopted Christianity, has given to it as well as received from it an impress and has sent it forth with a peculiar stamp. Each nationality urges upon other peoples that type of Christianity which it has developed and which reflects its own temperament and emphasis. But India has a right to hear the gospel message unburdened, as far as possible, by credal or controversial elaborations and by Western interpretations, most of which have far less pertinence, meaning and value in India. It will perhaps surprise the young missionary to know how little of all this is of the essence of the gospel which he is to proclaim. But these unessential things have found a significant, even if a diminishing, place in the missionary message to India in the past.

2. *A Presentation of Jesus Christ.*—Such a message must be emphatically a personal one. It must gather round the person, the character and the teaching of Jesus Christ. Hinduism has been, on the one side, the apotheosis of an impersonal deity, and, on the other, of a grossly and meanly



personal pantheon. The unknowable Brahma and the too commonly known gods and godlings must be displaced by a vision of the Christ of God—by Him who is at the same time the true and supreme revelation of God and the perfect and glorified manifestation of man. The New Testament reveals beautifully and adequately the content of the missionary message.<sup>1</sup> The person of Jesus Christ is altogether adequate to satisfy the imperative need of India, which desperately needs a personal Saviour and one who is the full expression of the eternal Godhead and of a manhood which aspires to fellowship with Him.

The adequacy of this personal message is being revealed in India today. Jesus Christ, the founder of Christianity, the substance of its gospel, the Saviour of mankind, is steadily coming to attract the life and ideals of India. It is the first time in all the history of that land that a perfect ideal of life and of love has been presented for the acceptance and adoration of the people. Among all the gods and sages of Hinduism, not one has ever been found worthy to be exalted as an exemplar and saviour of man. While the educated Hindu stands aloof from our type of Christianity, because it is Western and therefore unacceptable to him, he nevertheless sees in Christ "our Oriental Brother" who appeals to him and wins his confidence and love. Nearly all the modern institutions of India are based upon and inspired not by Hindu, but by Christian ideals. It is clear that when the faith of the people of India in Christ becomes established and indigenious in the land, it will increasingly express itself in a way that will be peculiarly their own and suited to build up faith in Christ among them.

### 3. *A Message Definitely Ethical.*—The missionary must

<sup>1</sup>Of course, in any complete conspectus of the Christian missionary enterprise as well as of Christian theological history, it would need to be pointed out that there have been important and vigorous branches of the Christian Church which maintain through various ecclesiastical connections that full salvation actually comes only through the Church, even as it was an essential part of the work of Christ to create a Church as well as to preach himself. An admirable presentation of the theory of the churchly character of Christianity is to be found in "Christ and the Church, a Restatement of Belief," by Arthur W. Robinson (Society for the Propagation of Christian Knowledge).

preach a strong message of ethical personality. Pantheism has prevented Hinduism from developing a sound ethical basis. Philosophic and ceremonial Hinduism has always failed to enforce the moral imperative in life. The incomprehensible Brahma and the many dissolute gods of the pantheon have made a high moral code impossible among the people.

Moreover, Hinduism has not coordinated religious faith and morals. It has never been made sane by strong ethical ideals. It has given emphasis to mystic piety, while it has ignored ethical purity. Buddhism, on the other hand, while requiring ethical self-culture, made its entire appeal to the Hindu conscience through an impersonal system. Thus it was left to Christianity to coordinate these two great elements of life and to reveal their mutual dependence one upon the other. Missionaries must, in that land preëminently, devote themselves to the work of welding the spiritual to the ethical in the life and ideals of the people, and of showing that each is essential to the other. Without morality faith becomes vain and vapid, and without mystic companionship with a holy God the conscience has no adequate strength, and morality lacks both a vision and an inspiration.

4. *A Message Distinctively Spiritual.*—The missionary's message to Hindus may well be expressed, so far as possible, in terms of mystic piety. The Hindu is a mystic of the mystics; religion at its best is a spiritual union of the soul with the Divine. However much the man of the West may correlate his religion with philosophy, science, or a system of doctrines, he must, as a missionary to India (following the example of the great apostle to the Gentiles), aim to commend Christianity to the people of that land as a spiritual experience, an aspiration of the individual soul after union and fellowship with the Divine. While properly insisting upon right ethical conduct with fellowmen, he must seek to foster among them that life "which is hid with Christ in

God." The last thing that the missionary to India should fear is either to be called a mystic or to be found cultivating a mystic vision of God and of himself as the ambassador of Christ to that people. He should magnify his faith as the supreme way by which God links souls with Himself, through a unity of will and purpose. Let him study the New Testament epistles to see how constantly they link closely with highest thought the deepest experiences of the life of faith, and how the transcendent utterances of our Lord are interpreted in the terms of the indwelling of God's Holy Spirit.

5. *A Message Definitely Scriptural.*—The missionary message must be found in the Bible. Its authority must be traced to the Bible and be supported by it. Hindus believe implicitly in inspired authority. No people lean more fully upon the utterance of their *shastras*, or inspired books, for testimony and support; no other religion depends more upon what are regarded as the divinely uttered or divinely sanctioned messages of their faith. A faith without a Bible is to the Hindu impossible; and the Christian Bible possesses all the qualities which the Hindu expects. The missionary should make much of the fact that behind his message is a Book which is not only fully attested by Heaven, but which divinely commends itself to the approval of men everywhere. In South India, Hindus call Protestant Christians "Bible people." They recognize the fact that Christians are a people who revere the Bible and whose message of life finds in the Bible its fullest expression.

6. *A Message Which Emphasizes the Unity of Faith.*—The missionary's message must always emphasize the unity and unifying influences of Christianity. In no other non-Christian country is this emphasis more required than in India. A more divisive faith than Hinduism never claimed the allegiance of men. Its genius has been to keep men apart and to set them one against the other, even while holding them all in one external system; it normally breathes forth

jealousy and domination. The caste system of Hinduism is a remarkable system of disunion; it sets loose all the social forces of separation. To such a people Christianity must be presented as the religion of love which aims supremely to unite men in fellowship with men, and the kingdom of God as the great family of God whose all-controlling purpose is to "love one another" and whose badge is kindness and peace. Christianity's mission to India is to heal the wounds of caste hatred and suspicion and to overcome the tendencies to antagonism and dissension which, through Hinduism, dominate the land and people. The Christian emphasis upon the fatherhood of God and the brotherhood of man makes a glorious antithesis to the divisive vagaries of Hinduism.

In India any distinctively Western presentation of Christianity with its distracting claims and petty jealousies has been and is a misfortune. The missionary should realize that such unessential differences have little real meaning or reason for existence in India. Christianity will fully triumph there only when its missionaries learn to leave behind them in the West those prejudices and institutions which have there divided the body of our Lord. In this particular there has been wonderful progress during the last few years. Missionaries are increasingly studying and emphasizing those essential things of our faith which make for union and unity, for fellowship and cooperation, and are minimizing, if not ignoring, the relatively smaller things which differentiate them.<sup>1</sup>

7. *A Message Which Exalts the Divine Immanence as Well as Transcendence.*—The missionary message in India must exalt into prominence the great truth of God's imma-

<sup>1</sup>All believers in Jesus Christ as Lord should be deeply thankful that, in comparison with the large area of fundamental truth which is held in common by all such true believers, their differences are relatively of secondary importance. Yet to the missionaries who are called to the actual task of building up the church of Christian India it is as evident as to theologians at home that the points on which different branches of the Christian church differ are by no means all small or negligible. The true path to union lies along a greatly increased recognition of the value of the elements of truth which are held by the different bodies and by the determination that through more sympathetic contacts and clearer mutual understanding all the various elements of comprehensive Christian truth shall be recognized and preserved to form parts of the beautiful Temple that is still to be.



nence. It is this truth by which India has been attracted during the centuries and which has developed the pantheistic trend of religious thinking, while the West has given disproportionate emphasis to God's transcendence. Both these doctrines are necessary to a complete view of God in India as in the West. But the doctrine of the Holy Spirit, involved in the thought of immanence, clearly thought out and well expressed, naturally will have a prominent place in the thinking of the Christian church in India.

In the West, three-fourths of all the doctrinal conflicts of the ages have gathered around the person of Jesus Christ. In India those conflicts do not appeal to the people; for few Hindus find much difficulty in accepting the metaphysical deity of Christ. The Christians of India will need rather to understand the Holy Spirit of God in active relationship to human life. The missionary must know how to lead the people to realize God's Christlikeness and His universal activity. This of course must be done by showing as divinely human and humanly divine the person and the work of our Lord who Himself is Immanuel, "God with us"; also by constantly interpreting the Christ by the Spirit and the Spirit through the Christ. The universal One must be known and loved in the supreme personality of our Lord. He is the immanence of the divine transcendence which is incarnate in the man, Christ Jesus.

#### VIII. THE LESSONS TO BE LEARNED FROM PAST MISSIONARY EFFORTS IN INDIA

Christianity has been at work in India for at least fifteen centuries. The Syrian Church boldly claims its founding by the apostle St. Thomas, though unable to prove it. The prospective missionary needs to study carefully the varied Christian attempts during the centuries to convert the Hindus in order that he may discover and appreciate, through such experiences, the best methods of approach to that people.



1. *The Syrian Churches.*—The Syrian Church has persisted for many centuries on the southwest coast of India; but for most of this time it has been practically unknown to the world, and until recently has done little to bring those outside of its own community into the kingdom of our Lord.

Four centuries ago the Roman Catholic Church arrived in India. It soon began to persecute and, later, to absorb the Syrian Church. A century ago British Protestant missionaries attempted to bring new life and ambitions and the vision of a new mission to this Syrian community. They achieved some success; indeed, the Reformed Syrian Church of eighty thousand people today largely represents the indirect result of their labors.

During these many centuries this Syrian Church has revealed two radical defects. In the first place it had practically lost the outgoing, actively-propagating missionary spirit. For many centuries it has been merely a caste among many other castes, equally exclusive in its spirit, with no desire to win others to Christianity, and with no room for them in its fold and fellowship. The Reformed Syrian Church is gradually abandoning this position and is giving itself, on certain lines, to missionary activity. But this progressive wing numbers hardly one-eighth of the whole Syrian Christian community.

Again, the Syrian Church has remained even unto the present day a foreign Church. Today there is very little actual foreign blood in it. Yet it is largely, as its name indicates, a "Syrian Church." Its ecclesiastical powers, its ritual, its teachings, and its right of financial control have been all but exclusively foreign. The head of this Church derives his authority from a titular bishop of the ancient Church of Antioch. This relationship has led to interminable litigation and internal conflict. It would seem as if the Church should have come to its own self-direction long ago. But it has continued too much a foreign Church, with

relatively slight efforts at becoming indigenously to India. Yet the young men of the Syrian Church are seeking largely after higher education and are increasingly coming into fellowship with Christians of the Protestant missions in South India, thereby becoming broader in their sympathies and substituting piety for ritual and ecclesiasticism. Herein lies the hope of the Syrian Church, which has largely lost its spiritual vitality under a mass of forms and ceremonies and ecclesiastical shibboleths. But recently there has been a notable spiritual regeneration.

2. *The Roman Catholic Propaganda.*—The work of the Roman Church has been conducted for more than four centuries in India with varying success, until its activities are now felt in all parts of the country. There is hardly a section of the land where this wide-awake Church is not carrying on its propaganda. Its missionaries have often revealed much of Christian heroism and self-denial; many of them were and are men of distinguished ability and piety, with compelling personalities. But their whole propaganda has been characterized by features which have greatly limited the success and the permanent influence of that Church in India. For it should be remembered that, while Romanism claimed a membership of two and a half million souls in India at the end of the seventeenth century, at the present time it has fewer than two million, even including the Romo-Syrian Christians.

The Roman Church has revealed a keen desire to adapt its faith to the heathen people. Its leaders have elaborated and emphasized the use of images and their ritualism with a view of attracting Hindus. So great has been their zeal for religious adaptation that they have compromised and degraded Christianity itself. The use of images by Roman Catholicism in India differs from that of Hinduism mainly in the person of their respective images with the noisy processions which obtrude themselves upon the public. In these

respects Roman Catholics quite resemble the Hindus. In the second place, in order to make the process of "conversion" easy and to bridge the gulf between the two faiths, Romanists tolerated from the first and were friendly to the Hindu caste system. They failed to realize that the recognition of caste distinctions not only afforded an easy passage into Christianity, but furnished an equally available route for a return to Hinduism. Indeed they lose, through this caste adoption, almost as many of their converts as they gain. This heathenizing tendency of the Roman Church has brought it into growing disfavor among thoughtful Hindus and has also robbed that type of Christianity of its purity, virility, and outgoing vigor.

3. *The Continental Protestant Missions.*—It was two centuries ago that continental Protestants, through the leadership of the Danish king, Frederick, entered upon the work of establishing Christianity in India. These missions have done much to promulgate the Protestant type of Christianity with its emphasis upon faith and upon the dignity and the glory of the individual. They have also achieved much for the translation of the Bible into the vernaculars of India. They have, however, been conservative in their type of thought. They have also suffered much from their early acceptance of the view-point of the Roman Catholics in relation to caste. They have not openly antagonized that baleful institution of Hinduism, but have allowed it to become a source of interminable difficulty and of great discouragement within their churches. Their younger missionaries now show a strong tendency to renounce this former attitude toward caste and to continue unremitting effort against the whole system.

4. *The British Protestant Effort.*—Great Britain seriously took up its missionary task in India a century and a quarter ago.

The great outstanding features of the British propaganda

have been its abhorrence of the caste system, its exaltation of the individual, and its faithful advocacy of his moral and religious liberties, his rights, even his conscientious scruples. It has sought to emancipate him from the tyranny of the corporate body which fetters his life. It has thereby introduced a new spirit, social, racial and religious, which India never knew before, and which is now working powerfully for its uplift. At the same time it has been somewhat handicapped by the fact that it represented the nation which has military and political control in India, and by the innate tendency of the Anglo-Saxon to assume an attitude of superiority, which makes very difficult an intimate understanding or appreciation of the fine qualities of the people.

5. *The American Effort.*—It may be going too far to represent North-American missionary effort as having a distinctive and separate type of its own. Nevertheless, the American missionary body, which now numbers over two thousand missionaries, slightly fewer in number than those from Great Britain,<sup>1</sup> has so definitely emphasized evangelistic work that the largest missions in India at the present time are American, while more than half of the Protestant Christians of India are connected with these missions. Again, American missionaries have shown a strong humanitarian spirit reaching out constantly into the varied philanthropic activities which are normally connected with a vigorous missionary propaganda. American missionaries stand firmly with those of Great Britain in their unceasing efforts to release India from the demeaning and divisive caste customs of Hinduism.

#### IX. REGULAR AND SPECIAL AVENUES OF MISSIONARY APPROACH TO HINDUS

It is vital that a missionary should discover the best way of approach to the people in missionary work. For many reasons it is unfortunate that the man of the West is so con-

<sup>1</sup> "World Statistics of Christian Missions" reports 2105 missionaries from North America and 2328 from Great Britain.



spicuously a foreigner—so far removed from the people in antecedents, view-point and sentiment. He must set himself definitely to overcome this infirmity:

1. *Through the Cultivation of Close Relations with the People.*—He may do this by adapting himself so far as possible to the country and the people. Two methods have exercised the minds of many of the missionaries from the first:

(a) *The Adoption of Indian Food and Attire.*—The experiment has been often tried of renouncing Western forms and habits of life and of adopting Indian customs. Some missionaries, in order to commend themselves to their people, have adopted the food and attire of the people of the land. Early in the history of the Salvation Army in India it was demanded of all the officers that they live as Indian people do, in these particulars; but after a few years of experience these rules were relaxed, and a wide range of liberty was granted to all the officers of that organization. The Roman Catholic, Abbe Du Bois, for years lived outwardly as a Hindu, eating all their food and clothing himself entirely after their fashion. At the end of his life he pronounced this a definite failure, claiming that it had not accomplished anything toward winning a way for him to the heart of the people. A well-known American Christian worker also adopted this method a few years ago, but has considerably receded from his first position. The full adoption of Indian customs by a Westerner is very difficult, and more or less dangerous. The native of the country is accustomed to the climate; he can endure the extreme heat of the tropical sun in a way which is impossible for the man from higher latitudes. The food of the country is life and health to him. It is not so for the missionary from the West. To him nothing is more insidious and dangerous than over-exposure to the tropical sun's rays; nor is it easy or generally healthful for him to conform to Indian customs. It would be much easier for a missionary in China, a land of the temperate zone, to



conform to the habits of the country than it is for a missionary in India to do so. In the matter of food much can be accomplished in the line of adaptation and adoption. Some articles of native food are both economical and healthful at certain times; but one who alters his habits of living must do so with great caution, lest he reduce his physical efficiency. Such matters as these each worker must study out for himself, going as far as his conscience and judgment dictate. He must not, of course, condemn those who do not see eye to eye with him.

In India, another element enters into the problem. Among the Hindus traditions in regard to food and clothing are tenaciously followed. They recognize Western practices as conforming to Western standards, and regard them sometimes with great respect. The Hindus do not desire that a Westerner shall compromise himself by adopting their own forms and customs. A missionary who renounces the usual customs and costume of the West, altering his rule of life for the sake of proselytizing, acquires in the popular mind an inferior status; he is regarded with some suspicion, and he fails to commend himself to them as he otherwise would.

Whatever may be said of this as a matter of convenience and efficiency, it is a well-known fact that of those missionaries who renounced their own ways and manifested an eager desire to become all things unto all people by living a thoroughly Indianized life, very few, if any, persisted for many years, and hardly one has commended this to others as a way of special access and favor to the Indian heart. Hindus are quick to appreciate a man's sentiments of love and affection for them, apart from the adoption of any of these Oriental customs. In their minds it is not conformity to their habits in food and attire, but rather the kindly heart, the sympathy and the love of the missionary which wins their confidence and establishes a warm friendship between them. The question of food and clothing is, after all, largely superficial. A man of foreign habits who loves the Hindu

people intensely is more acceptable to them than a man who has renounced those habits and yet does not exhibit a tender affection and considerateness. Love wins love in all spheres of life, and it does not require a revolution in outward customs to reveal the genuine article within. Nevertheless, it is well that in all ways and in all departments of his life a missionary should aim, both intelligently and lovingly, to come close to the people.

(b) *The Adoption of the Ascetic Life.*—Again, the ascetic type of life has been adopted by a few missionaries in order to commend their message to the people. To the Hindu in all spheres of life the ascetic life has a peculiar appeal. It represents to him the highest type of piety and of spiritual dignity. The renunciation of the world and all its charms, and even of many of its necessities, has had a peculiar attraction to the Hindu mind in all ages. The life of the ascetic (*yogi*) has been the ideal life representing humanity at its best, and also representing devotion to the gods in its most winsome form. It might not be unreasonable to expect that a Christian missionary ascetic would possess an element of peculiar power, commending him to the people of the land. The missionary who mingles in worldly pursuits and amusements and to whom outward blessings and comforts of life are dear, certainly presents to the Hindu a difficult problem for solution. He hardly understands the type. Such a method of life does not tally with that of India's men of distinguished fame and piety and devotedness to divine things.

When, however, it is remembered that asceticism in India has generally been a form of individualism and self-centered activity which is antipodal to love for man and to social altruism and service, it is easy to see why the Christian type of piety should be exemplified at its best, not in ascetic rigor and renunciation of the world and all its blessings, but rather in a tender consideration for all men and in a readiness to give one's self without restraint to the helpful social service of India and its people. It is here that the missionary must

attain unto distinction, and it is by this method that he must commend his faith as a living and an attractive power to the people of that land. No Christian missionary can equal even the ordinary ascetic (*sadhu*) in the exhibition of rigorous ascetic life. Many missionaries who have not altered their accustomed style of living have been regarded as saints. Moreover, progressive Hindus are becoming concerned to determine how their bands of useless "holy men" can be made to minister to India's true welfare and progress in a morally profitable way. Mere asceticism is a decadent and disappearing type. It is a better policy to excel in Christ's way, following the Lord in an unwearied and constant effort, however humble, to help and to serve. If one is self-denying in manner of life, sympathetic with the people, treating every man with true respect and maintaining perfect self-control, he will soon earn such a title as *Maharishi* or *Yogi* or *Sadhu*.

2. *Through Definite Plans for the Uplift of Womanhood.*—One of the most fruitful methods of missionary activity is definite work for the uplift of India's womanhood. The women of India afford the highest missionary opportunity of the day in that land. They represent the deepest need and the grossest injustice of that country. Efforts put forth in their behalf promise the largest results and greatest efficacy among Hindus. The disabilities of woman are many, and the injustice man has heaped upon her is great. Her sweet and gracious personality has, under these adverse circumstances, been so wonderfully preserved, and all efforts for her emancipation and advancement have yielded such a harvest of blessing to the people that the missionary must ever keep the Hindu woman in his thought and in his plans as the best channel for bringing in the speedy redemption of that land. Woman is the brightest feature of Indian life at the present time.<sup>1</sup> She incarnates the piety, the devotion, and

<sup>1</sup> Noteworthy is the testimony of a college professor on this point: "If I were asked to look back on the years that I have spent in India and point out what had impressed me most of all, I should be inclined to say the gentleness and devotion of Indian women." Andrews, *The Renaissance in India* (158), p. 207.

the sweetness and purity of character which render life in India tolerable, and in some respects, worthy. When she has been won for Christ, the complete triumph of Christianity in India will be at hand. Her great influence, despite her apparent isolation and her innate conservatism, makes her a powerful cooperator in the work of progressively minded men. All departments of missionary activity on her behalf are, consequently, important. There is great need of more women missionaries who can study to enter into her religious experience, become able to adopt their methods of teaching to her needs, and apply themselves more fully than ever to the task of saving India through its womanhood.

3. *Through the Mastery of the Vernacular.*—One cannot overemphasize the importance of a thorough knowledge, by the missionary, of the language of the people among whom he is working. This is the initial and supremely important duty of the junior missionary. Whatever department of service he may expect to enter, a thorough acquaintance with the vernacular of the people is essential. He should be able to speak and to read the language freely and fluently. It is the first step by which he becomes really acquainted with the people, with their methods of thought and habits of life. No missionary, whatever his line of work, can afford to deny himself this only sure right-of-way to friendship and intimacy, to influence and power, with the people. Very ignorant villagers are often eloquent speakers, and all India loves eloquence. A facile use of the vernacular together with a burning message give to a missionary great power of conversion. While the first year or two of the missionary's life on the field is given to acquiring the language, a special opportunity also is afforded, in connection therewith, thoroughly to study the people, the general environment and the social atmosphere. It is a fallacy of the worst kind to assume that, because the missionary is expecting to teach English, or to be daily associated with Eng-



lish-trained Indians, he need not acquaint himself with the vernacular. One of the most pathetic sights of India is that of a man who has crossed seas and continents to carry the Christian gospel to a people of another tongue, who is nevertheless content to reach and to help them only through the medium of a foreign tongue or of an inadequate interpreter. Such a limited access to the people is unworthy of anyone who is consecrated, heart and soul, to the missionary cause. The sure way to stand aloof from the people and to remain a practical stranger to them is to decline to face the initial duty of mastering the language and to forego the supreme privilege of a happy use of their tongue.

A failure to show diligence in language study, during the first two years on the field, is justly regarded by some missionary Societies as an adequate reason for the recall of a missionary. It is a question whether anything can atone for the failure, on the part of a missionary, to overcome this great barrier which separates, and must separate, him from the life and heart of the people. Of course a mastery of the vernacular is not of equal importance in all departments of work; yet there is no sphere of missionary life in which a thorough familiarity with the language of the people does not stand in the forefront among the essentials of missionary preparation.

A familiarity with the literature of the vernacular is also a ready means of approach to the inner life and higher thought of the people. For most thorough training and efficiency the missionary will find important aid in a good knowledge of the Sanskrit. Sanskrit is not only the mother tongue of Hinduism, it is also the chief repository of its religious lore, the source of its most authoritative teachings, and the parent of most of the languages of North India. Great is the opportunity of him who enters upon his missionary career possessed fully of this key to unlock the treasures of Hindu thought and to interpret the deepest relig-



ious sentiments of the country. He can command the attention and the deep respect of the people for any message he has to present, if he can quote verbatim from the Sanskrit *shastras*.

4. *Through Preparation for Specialized Service.*—As the missionary enterprise advances, it becomes more complex in its character and manifold in its forms of activity. This in turn demands a growing amount of specialization, both in missionary work and in the required preparation for it. This involves a serious danger in the elimination, or at least the subordination, of the “all round,” the broadly trained missionary. While this loss is in itself a serious calamity, yet the necessities of the work among Hindus demand increasingly men and women whose training has been specialized with a view to intensive work in certain departments.

(a) *Evangelistic Work.*—The preaching of the gospel and the sharing in the life and activities of the churches are primary avenues of approach to the hearts of the people. In no other line of work does the missionary find himself following more closely in the footprints of his Master. The goal will not have been reached until there has developed a national church, strong enough to be the great instrument of evangelizing the Hindu community. It should be the joy of many missionaries to prepare themselves to share effectively in this great movement to bring personal testimony to the good tidings of a kingdom of heaven at hand.

(b) *Educational Work.*—The work of education is becoming increasingly important as a department of missionary work in India, and is engaging the services of an increasing number of missionaries. In the higher educational work there are 34 missionary colleges, in which 9,160 students are being trained under a large force of missionary instructors.<sup>1</sup> It is a work of far-reaching influence and of deepest significance, especially in relation to evangelism of the upper classes

<sup>1</sup> “World Statistics of Christian Missions,” 1916.

and to the building up a new system of Christian thought in India. Whether it be in the training of Christians or in the impartation of the higher education to non-Christians, the opportunity furnished is wide and the responsibilities of the work are increasingly great. Few missionaries in India enjoy more inviting opportunities for Christian influence than those who are engaged in education. The teacher is traditionally held in high honor by Hindus, and hence the educational missionary is inevitably in a position to touch the life of the community in which he resides as well as of the school in which he is training leaders for the life of India and sending them forth imbued with the spirit of Christian service. If, however, he is to rise to these opportunities, he must have the best mental training, must be well equipped in the literature and philosophy of both the West and the East, and must be a man preëminent for Christian earnestness. He may well make a study of educational systems and plans in order to relate most helpfully his type of missionary education to that of the government and of private schools, each of growing importance today.

(c) *Literary Work*.—The production of good literature is one of the least developed forms of missionary activity, although it perhaps possesses greater potentialities of usefulness in the propagation of Christianity than any other. Christian literature is to become a dominant, as it will be a most widely prevalent, agency in bringing India to Christ. It is rapidly increasing in its outreach and in its manifold efficiency. There is a growing sentiment among missionaries in India and among Christian leaders in America that increasing emphasis must be laid upon the use of good literature; and plans are now being perfected to add greatly to the literary output of missionaries in respect to books intended both for Hindus and for Indian Christians. The young missionary may well covet the opportunity, which will come to him with an intimate knowledge of the people, to interpret to them in their own language some of the ideas which have

stirred and deepened his own religious life. The best work, however, will ultimately be done by trained Indian scholars.

(d) *Medical Work*.—While the Indian government is constantly adding to its medical activities and agencies, the need of medical missionary service is undiminished. To discover, encourage, educate and train national doctors and nurses is one of the greatest services which a missionary can render. There are 281 medical missionaries in India, conducting 183 hospitals and 376 dispensaries, in which 1,281,361 patients were given 3,584,617 treatments.<sup>1</sup> Medical missionary work excels in its power to make friends for the missionary cause and in its ability to create a very welcome audience for the gospel message. Every missionary doctor is enabled daily to present to his patients the gospel message of the divine Physician under circumstances most favorable to making a strong and an abiding impression upon the people. The missionary doctor is *persona grata* with the government, and usually commands the approval and the cooperation of government physicians.

(e) *Industrial and Agricultural Work*.—It is a comparatively short time since missions generally began to include industrial work among their legitimate departments. Much is now being done of this nature, and in some instances this industrial effort has accomplished much both in bringing souls to Christ and in developing in not a few Christians the ability to support themselves and to become independent of the mission in matters financial. The teaching of trades and of modern methods of agriculture have a place in mission economy in that they help the people toward a life of industrial and economic betterment. At the same time the people are made more accessible to the highest influences of the gospel. Men trained for this definite work, which needs to be as nearly as possible self-sustaining, will find an ever-widening field for influence and for Christian service in India.

<sup>1</sup> "World Statistics of Christian Missions, 1916."

#### IX. 4. (f) PRESENTING CHRISTIANITY TO HINDUS

(f) *Financial and Administrative Work*.—Missionary organization has reached, in many parts of India, an advanced stage which demands so much of administrative ability and financial sagacity that men with these special gifts are finding and will increasingly find an important place among the mission forces. The administration of the business affairs and of the finances of a great mission by those who have had a special training in business methods and are true missionaries in purpose and spirit, secures a wonderful economy and energy for the mission work as a whole.

(g) *Association Work*.—The special type of work for young men and young women which combines religious, social, educational and physical aims opens an attractive and singularly effective avenue of service on the mission field.

(h) *Philanthropic and Humanitarian Work*.—Much has been done in the past, and more will be accomplished in the future, for the relief of distress in all its forms in India. There are in that land a few, yet a steadily increasing number, of truly indigenous philanthropic activities. The people are kind and generous to the people of their own caste and creed; but pure philanthropy, the love of man as such, and an organization to relieve the sufferings of humanity—these are foreign to Hindu life and thought. Christianity has introduced such service, and has given a wide vision of beneficence and usefulness to the people of that land. There are two hundred and eighty-one philanthropic institutions conducted in India by missionaries, in which unfortunates are being cared for, and many are restored to normal and happier conditions of life.<sup>1</sup> The more the missionary can enlist the interest of the Indian people themselves in such work, the better.

#### X. THE CONTROLLING PURPOSE OF THE TRUE MISSIONARY

In this consideration of preparation for work among Hindus, the controlling purpose of the missionary should never be forgotten. It is nothing less than the bringing of

<sup>1</sup> "World Statistics of Christian Missions," 1916.



men and women everywhere to a knowledge of Jesus Christ, and through Him into intelligent fellowship with God and into right relations to men. In the effort to secure an adequate appreciation of and a sympathy with the vast social and philosophical complex known as Hinduism, for which this report has been pleading, the candidate or young missionary should never permit himself to forget that his work is with particular folks—with individuals who have their very serious moral and spiritual needs—which only the gospel can satisfy. Any understanding of Hinduism is worse than useless unless it makes the missionary more eager to help the actual individuals who are about him, and more skilful in bringing to them the riches of the transforming power of Jesus Christ. Another danger is that the candidate or the missionary will lose sight of the real objective because of the multiplicity of tasks which confront him. The commendable and strong tendency to multiply activities and departments of missionary work is not without its perils. Some missions and missionaries tend to adopt, without examination, every form of humanitarian activity that suggests itself. Such new lines of work are of value when (and only when) they help to carry out the great controlling purpose of bringing men into vital relations with God through Christ and into the resulting fellowship with the people about them. The missionary is an educator because every influential Christian community must be intelligent, with trained leaders and a body of men and women pledged to higher ideals of national life and to the promotion of social and economic progress along Christian lines. Otherwise the Christians will never be able to win the nations for Christ. The missionary is a physician and philanthropist because thus he can manifest, truly incarnate the spirit of his Master, and thus commend the gospel to those who have not experienced its power. The missionary is often an industrial leader, because he sees that the Christians must be trained to command greater material resources,



if they are to be able to support Christian institutions and to aid in constructing the new industry upon Christian principles. The missionary constantly tries to find time, in the midst of the most pressing duties, to become the friend of those with whom he works in order to help them individually. But the missionary is more than an educator, physician, philanthropist, industrial pioneer or a friend and servant of humanity, or else he is false to his Master and ceases to be a true missionary. In and through all these lines of activity he is ever the anointed messenger of Jesus Christ, striving to make known the only name given among men whereby all must be saved. This is his peculiar prerogative and privilege, which he must ever retain and exalt. He may work in one department or another, but if he performs every task "in Christ's name" and "for Christ's sake" he will be the true missionary. He will find his greatest joy in seeing men and women become the loyal and loving children of the Heavenly Father, who would have all men live together as His children. In every case it must be the animating principle of the life of the missionary to seek to bring all Hindus, men and women, to such a knowledge of Jesus Christ that His love shall become a power in their lives, transforming them into His likeness.

#### XI. STUDIES OF SPECIAL VALUE TO ONE WHO IS TO BECOME A MISSIONARY TO HINDUS

The following lists aim to indicate those studies which are of prime importance for the candidate or the missionary who desires to interpret Christianity to the people of India. Those general studies which are common to missionary preparation for all fields and for all types of service have been omitted, having been adequately discussed in the reports of committees and of conferences dealing with the various types of missionary service, already issued by the Board of Missionary Preparation.

1. *To be Pursued at College or at a Training School.*

English literature and composition.

Any missionary in India who is ignorant of English literature or who is crude in speech or composition loses hold both with the British and with the educated Indians, who have often a remarkable command of English.

Philosophy.

The history of philosophy.

Ethics.

One who has never faced the fundamental problems of philosophy and ethics, or who is largely ignorant of the changing phases of human thought will be seriously at a loss in dealing with thoughtful, educated Hindus.

Elementary astronomy.

Hindu society is strongly influenced by astrological superstitions, which can be met only by genuine knowledge.

The history of India.

Anthropology, especially as related to religious development.

Any good course on modern Asiatic history will be of great value.

2. *To be Pursued in the Professional or Graduate Training School.*

The history and comparison of religions.

Hindu philosophy, especially in its historical development.

The thoroughly clear, congruous and scientific understanding of Christian theology.

The missionary in India who is a leader needs to have a sure grasp of his own systems of thought and of religion. Young missionaries often fail in this respect. Their conversation or teaching lacks the dynamic which comes from conviction based upon an adequately mastered system of thought. They need such mastery, both as a definite basis for advanced thinking on the mission field and as a working scheme of thought which must be related to India's systems of philosophy by one who hopes to be helpful to educated Hindus and to penetrate the thought background of the life of India.

The Sanskrit language and a few of its classics.

A year's course in Sanskrit will be valuable to the missionary who is fond of linguistic studies. It will give him a real advantage in mastering his vernacular and in opening the way for studies which arouse the respect of the people. A knowledge of Sanskrit is not, however, indispensable.

The ethical and social teachings of Jesus.

These studies may fairly be classed as of general importance, but they should be especially emphasized by one who proposes to work in India, where their simplicity and directness give them great power.

The history of Christian missions.

3. *To be Pursued during the Period of Specialization.*

The intensive history of Christian Missions in India.

The special missionary problems of India.

India: the land; the climate and its effect upon life and character; the races.

The history of India during the last four centuries, with an emphasis upon the influence of Western nations, especially of Great Britain.

The careful comparison of Hinduism and Christianity, theoretically and practically.

The place of Mohammedanism in India.

The century of American missionary effort in India.

Modern India: its social, political, economic, philosophical and religious problems.

The application of the principles of phonetics to the group of languages to which the vernacular of the missionary's field belongs.

4. *To be Pursued during the First Period of Missionary Service in India.*

Many of the subjects mentioned under heading 3 above will be continued during the years on the field. To these may be added such topics as the following:

The thorough mastery of the proper Indian vernacular.

The reading of its classics.

The mastery in translation at least of the more important and popular works in Sanskrit.

The minor religions of India: their constituencies, history and peculiarities.

The actual working of the non-Christian religions.

Modern religious movements in India.

The more careful study of Indian religious thinking and of its contrasts and correlations with Christian ideas, e. g., in regard to mysticism, eschatological teachings, ethical teachings, *Karma* (the principle of law versus the supplementary principle of grace), the body, the soul, etc.

The educational, social and religious policies of the government of India in their bearing on missionary activity and policies.  
Recent social changes in India, particularly the movements for social reform.

The development of the indigenous Indian church.

Mass movements toward Christianity: their causes, their characteristics, the means of dealing with them.

Indian hymnology and music: their place in the services of the Indian Christian Church.

Movements toward Church union and federation in India.

5. *To be Pursued during the First Home Furlough.*

The primary educational purpose of the missionary during his first furlough should be to supply the deficiencies in his preparation which the first term of service has revealed, to bring himself up to date in the line of his special work in India and to familiarize himself with the new views and new methods in related fields.

Among the topics of especial value are:

A review of philosophy, ethics and theology with the purpose of becoming acquainted with the new developments in each.

Comparative theology.

A comparison of the pantheism of India with the modern monism of the West, to discover their relations.

A study of the place of India in the world and of the message of her civilization and ideas to other races in the Far East and in the West.

The economic and sociological history of India.

The by-products of the missionary propaganda in India.

The complete message of the missionary to Indian peoples.

Effective methods of evangelism.

The reflex influence of the mission Church upon the churches at home.

The place of denominationalism and federation in missions.

6. *Studies Which Will Demand the Permanent Attention of the Missionary in India.*

The idiomatic and elegant use of the vernacular and the familiar knowledge of its literature.

The North American and Hindu types of life, character and point of view in their differences and in their complementary features.

Hindu society and how to reform it.

Hindu social movements and the attitude of the missionary toward them.

The position of women in Hinduism and its uplift.

The animistic element in Hinduism and its influence upon the Indian Christian churches.

The ideas of sin, of faith, of individualism, of the soul and of incarnation as found in Hinduism, and their value in making the transition to Christian thinking.

The future Indian Christian Church: its full self-realization, its ecclesiastical type, and its place in Christendom.

The latent spiritual forces in India.

The recognition and worship of saints in Hinduism.

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31. Vol. 7. Sacred Institutes of Vishnu.
32. Vol. 8. The Bhagavad Gitā.
33. Vols. 12, 41, 43 and 44. Sathapatha Brāhmana.
34. Vol. 25. The Laws of Manu.
35. Vols. 29 and 30. The Grihya-Sutras.
36. Vols. 32 and 46. Vedic Hymns.
37. Vols. 34, 38 and 48. Bādarāyana. The Vedānta-Sutras.
38. Vol. 42. Atharva Veda.
39. Muir, J., tr. Original Sanskrit Texts on the Origin and History of the People of India. Five vols. London, Trübner, 1872.  
Very comprehensive. A storehouse of extracts (translated) from the Vedas and the Puranas, by a reliable Indologist.
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A rich anthology of free, metrical renderings, with numerous verbatim translations in prose, and with parallels from classical writers and from the Bible.
41. Pope, G. U., tr. The Tiruvāçagam, or "Sacred Utterances" of the Tamil poet, saint and sage Mānikka-Vāçagar, with English translation, introduction and notes. Pp. xcvi, 438. Oxford, Clarendon Press, 1900.  
A collection of hymns of the Saiva revival in the thirteenth century, addressed to Siva.
42. Sinha, N., tr. The Vaiseshika Sutrās of Kanāda, with the commentary of Sankara Misra. Pp. xxxvii, 339, xvii. Allahabad, Panini office, 1911. (Sacred Books of the Hindus, v. 6.)
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These devotional poems, by the most famous Hindu saint of Western India, a man of strong ethical sense, are very influential in the vernacular. The translating of the original is part of the advanced examination of missionaries in the Marathi language.
44. Wilkins, Charles. Fables and Proverbs (Hitopadesa). Introduction by Henry Morley. New York, Routledge (Phila., McKay), 1885.  
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45. Williams, Monier. Sakoontala, or The Lost Ring. Pp. 236. Dodd, Mead, 1885.  
The finest work of a great Hindu dramatist, Kalidasa.
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One of the most important of the exceedingly popular Hindu Puranas.

## B. DISCUSSIONS ON HINDUISM AND BRAHMANISM.

47. Banerjea, K. M. Dialogues on the Hindu Philosophy, comprising the Nyaya, the Sankhya, the Vedānta; to which is added a discussion of the

- authority of the Vedas. 2d ed. Pp. xix, 431. London, Christian Literature Society for India, 1903.
- Nos. 47, 53 and 79 are interesting as illustrating the efforts and methods of Indian Christian converts to describe or to overthrow Hindu thought.
48. Barnett, L. D. *The Heart of India; sketches in the history of Hindu religion and morals.* Pp. 122. London, Murray, 1908.  
A useful series of extracts from classical and vernacular Hindu literature, illustrating the religious idealism of the people.
49. — *Hinduism.* Pp. vi, 66. London, Constable, 1906. (Half-title: *Religions, Ancient and Modern.*)  
Brief, but excellent for its compass.
50. — *Antiquities of India (Handbooks to Ancient Civilizations).* Pp. xvi, 306. New York, Putnam, 1914.  
A valuable summary of Indian history and culture.
51. Barth, A. *The Religions of India.* Authorized translation by J. Wood. Pp. xxiv, 309. Boston, Houghton, 1882. (English and Foreign Philosophical Library, vol. 24.)  
The translation of an old, but still reliable, French work.
52. Bhattacharya, J. N. *Hindu Castes and Sects; an exposition of the origin of the Hindu caste system, and the bearing of the sects toward each other and toward other religious systems.* Pp. xvii, 623. Calcutta, Thacker, 1896.  
An effort by a Hindu to explain and defend the Hindu caste system.
53. Bose, Ram Chandra. *Hindu Philosophy Popularly Explained.* Pp. vi, 7-420. New York, Funk, 1884.
54. Bose, Sivachandra V. *The Hindoos as They Are; descriptions of manners, customs and inner life of Hindoo society in Bengal.* 2d ed. rev. and enl. Pp. xii, 343. Calcutta, Thacker, 1883.  
A good description of Hindu life by a Hindu.
55. Buhler, J. G. *On the Indian Sect of the Jainas*, tr. from the German. Pp. iv, 79. London, Luzac, 1903.
56. Caldwell, Bishop R. *A Comparative Grammar of the Dravidian or South Indian Family of Languages.* 3d ed. rev. and ed. by J. L. Wyatt . . . and T. Ramakrishna Pillai. Pp. xl, 640. London, Paul, 1913.  
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57. Chariar, T. Rajagopala. *The Vaishnavite Reformers of India.* Pp. 160. Madras, Natesan, 1909.  
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A valuable brief manual of Vedic religion.
59. Crooke, W. *Hinduism.* Article in *Hastings Encyc. R. E.* Vol. VI, Pp. 686-715. New York, Scribner, 1913-1915.  
A valuable sketch of Hinduism, especially in its modern aspects.
60. — *Images and Idols (Indian).* Article in *Hastings Encyc. R. E.* Vol. VII, Pp. 142-6. New York, Scribner's, 1915.
61. — *The Popular Religion and Folk-lore of Northern India.* Two vols. London, Constable. New edit., 1896.  
One of the best studies in this subject.
62. — *Things Indian; being discursive notes on various subjects connected with India.* Pp. xi, 546. New York, Scribner, 1906.  
A valuable series of papers.

63. Davids, T. W. Rhys. *Buddhist India*. Pp. xv, 332. New York, Putnam, 1903. (Story of the Nations.)  
A manual of the life and teachings of the Buddha by an authority.
64. Deussen, P. *Outlines of India Philosophy with an Appendix on the Philosophy of the Vedānta in its Relations to Occidental Metaphysics*. Pp. vi, 70. Berlin, Curtius, 1907.
65. — *The Philosophy of the Upanishads; authorized English translation by A. S. Geden*. Pp. xiv, 220. Edinburgh, Clark, 1906. (Religion and Philosophy of India.)  
The most thorough and learned treatment on the Upanishads.
66. — *Outline of the Vedānta System of Philosophy*. Tr. by J. H. Woods and C. B. Runkle. Pp. 45. New York, Grafton Press, 1906.  
A compact, authoritative synopsis of this philosophy, as taught by Sankaracharya.
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Quaint, intimate and reliable observations concerning the life and habits of the people of India in the eighteenth century.
68. Dutt, R. C. *History of Civilization in Ancient India, based on Sanskrit Literature*. Three vols. Calcutta, Thacker, 1889-90.  
A good introductory study.
69. — *Indian Poetry; selections rendered into English verse*. Pp. viii, 163. London, Dent, 1904.
70. Eggeling, H. J. *Hinduism*. Article in *Encyclopedia Britannica*. 11th ed. Vol. XIII. Pp. 501-513. Cambridge University Press, 1910-11.  
An excellent study of the various Hindu sects.
71. Farquhar, J. N. *A Primer of Hinduism*. 2d ed. rev. and enl. Pp. 222. London, Oxford University Press, 1912.  
An authoritative book on the subject. Hinduism is historically treated, and is illumined by many interesting quotations from original sources.
72. — *Bhagavad-Gita*. Article in *Hastings Encyc. R. E.* Vol. II, 535-8. New York, Scribner's, 1913.
73. Frazer, R. W. *A Literary History of India*. Pp. xiii, 470. New York, Scribner's, 1907.  
A helpful introduction into the whole range of the literature of North and South India.
74. — *Indian Thought, Past and Present*. Pp. 339. London, Unwin, 1915.  
An attempt to show the influence of Indian thought on Hindu religious beliefs and social conduct.
75. Fuller, Sir B. *Studies of Indian Life and Sentiment*. Pp. xiii, 360. London, Murray, 1910.  
A thoughtful study by a man of wide experience as student and officer in India.
76. Garbe, Richard. *The Philosophy of Ancient India*. Pp. 89. Chicago, Open Court Pub. Co., 1899.  
A very valuable brief conspectus of different systems of Hindu philosophy.
77. Geden, A. S. *Studies in the Religions of the East*. Pp. xv, 904. London, Kelly, 1913.  
Sympathetic and learned essays by a former missionary in India.
78. Gilmore, D., and Smith, J. F. *End of the Law of Christ and Buddhism*. Pp. 87. Calcutta, Association Press, 1914.  
Very brief, but a helpful introduction.
79. Goreh, N. N. *Rational Refutation of the Hindu Philosophical Systems*. tr. from the original Hindi, printed and MSS. by Fitz-Edward Hall. Pp. xii, 208. London, Christian Literature Society for India, 1897.  
An acute analysis and criticism by a notable Brahman convert.



80. Gough, A. E. *The Philosophy of the Upanishads and Ancient Indian Metaphysics* (Trübner's Oriental Series). London, Kegan, Paul, 1891. Contains translations of numerous extracts from the Upanishads.
81. Govindâchârya, A. *The Divine Wisdom of the Dravida Saints*. Pp. xxiii, 215. Madras, C. N. Press, 1902.
82. Grierson, G. A. *Bhakti-Mârگا*. Article in *Hastings Encyc.* R. E. Vol. II, Pp. 539-551. New York, Scribner, 1913-1915.  
The best available discussion of *bhakti*.
83. Hackmann, H. *Buddhism as a Religion. Its Historical Development and Its Present Conditions*. Pp. xii, 315. London, Probsthain, 1910. (Probsthain's Oriental ser. vol. II.)
84. Haigh, Henry. *Some Leading Ideas of Hinduism: being the 32nd Fernley lecture delivered in Manchester, Aug., 1902*. Pp. xiv, 143. London, Kelly, 1903.
85. Hopkins, E. W. *The Great Epic of India, Its Character and Origin*. Pp. xvi, 485. New York, Scribner, 1902.
86. — *The Religions of India*. Pp. xiii, 612. Boston, Ginn, 1895. (Handbooks on the History of Religions.)  
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87. — *India, Old and New*. Pp. 342. New York, Scribner's, 1901.  
A series of illuminating essays.
88. Johnston, C. *Karma: Works and Wisdom*. Pp. 56. New York, Metaphysical Pub. Co., 1900.  
An elaborate explanation of Karma by a retired Indian civil servant.
89. Kern, H. *Manual of Indian Buddhism*. Pp. 149. Strassburg, Trübner, 1896.
90. Ketkar, S. V. *History of Caste in India*. Two vols. Pp. 192, 177. London, Luzac, 1912.
91. Law, N. *Studies in Ancient Hindu Polity*. Pp. vii, 203. London, Longman's, 1914.  
A study of recently-discovered works on old Hindu law.
92. Lyall, A. C. *Asiatic Studies, Religious and Social*. Two vols. London, Murray, 1899.  
These are volumes of deep interest and rare value to the student of Indian thought and life.
93. — *Hinduism*. (In South Place Institute, London, "Religious Systems of the World." Pp. 112-125. London, Sonnenschein, 1901.)  
Worthy of this excellent authority on Indian thought.
94. Macdonell, A. A. *History of Sanskrit Literature*. Pp. ix, 472. New York, Appleton, 1900. (Short Histories of the Literature of the World.)  
An excellent book on this subject, the best brief manual in English.
95. Macnicol, N. *Indian Theism, from the Vedic to the Muhammadan Period*. Pp. xv, 292. London, Milford, 1915. (Religious Quest of India.)  
A fresh and thorough treatment of a much neglected but important subject by the editor of the *Indian Interpreter*.
96. Maitra, Harendranath. *Hinduism the World Ideal*. Pp. xv, 137. New York, Dodd, Mead & Co., 1916.  
A very one-sided apologetic for Hinduism by an Indian writer.
97. Martin, E. O. *The Gods of India*. Pp. xviii, 330. New York, Dutton, 1914.  
A good introduction into the mazes of Hindu mythology.



98. Menzies, A. *The Religions of India*. (In his "History of Religion; a sketch of primitive religious beliefs and practices and of the origin and character of the great systems." Pp. 322-351. New York, Scribner, 1895.)
99. Mitchell, J. M. *Hinduism, Past and Present, with an account of recent reformers and a brief comparison between Hinduism and Christianity*. Pp. 299. London, Religious Tract Society, 1885.  
A book once highly useful, now rather supplanted in actual use for beginners by No. 71.
100. Moore, G. F. *History of Religions*. Vol. I. Pp. xiv, 637. New York, Scribner's, 1914.  
In chapters 11-14 is discussed the relation between the pantheism of philosophy and the idolatry of the masses in India.
101. Müller, F. M. *India: What Can It Teach Us? A course of lectures delivered before the University of Cambridge*. Pp. xviii, 282. New York, Funk [1883].
102. — *The Six Systems of Indian Philosophy*. Pp. xxxi, 618. New York, Longmans, 1899.  
An exposition of the chief accepted systems of Indian philosophy, from among as many other less important ones.
103. — *The Vedānta Philosophy*. Pp. 173. London, Longmans, 1894.  
A brief summary with some interesting comparisons.
104. Murdoch, J. *Popular Hinduism*. Pp. vi, 90. London, Christian Literature Society for India, 1896.
105. — *The Religious Sects of the Hindus*. Pp. vi, 164. Madras, Christian Literature Society for India, 1904.
106. — *Siva Bhakti*. Pp. iv, 76. London, Christian Literature Society for India, 1902.  
Splendid thesaurus of information upon many aspects of Indian religious life and thought.
107. Newcombe, A. C. *Village, Town and Jungle Life in India*. Pp. 417. Edinburgh, Blackwood, 1905.
108. Noble, M. E. (Sister Nivedita) *Studies from an Eastern Home*. Pp. xlii, 213. New York, Longmans, 1913.
109. — *The Web of Indian Life*. Pp. 301. London, Heinemann, 1904.  
A brilliant and sympathetic interpretation of Hinduism by an adherent of Theosophy, which lacks perspective, balance and safety. She describes an ideal rather than a reality.
110. Oman, J. C. *The Brahmans, Theists and Muslims of India. Studies of goddess worship in Bengal, caste, Brahmanism and social reform*. Pp. xv, 341. London, Unwin, 1907.
111. — *Cults, Customs and Superstitions of India, being a revised and enlarged edition of "Indian Life, Religious and Social."* Pp. vii-xxii, 336. London, Unwin, 1908.
112. — *The Great Indian Epics; stories of the Ramayana and the Mahabharata*. Pp. x, 256. London, Bell, 1899.  
A good prose version of selections from these two great epics.
113. — *The Mystics, Ascetics and Saints of India; a study of Sadhuism, with an account of the Yogis, Sannyasis, Bairagis and other strange Hindu sectarians*. Pp. xv, 291. London, Unwin, 1905.  
Nos. 110, 111 and 113 are interesting discussions of these subjects by a competent student and authority.
114. Padfield, J. E. *The Hindu at Home; being sketches of Hindu daily life*. Pp. 330. Madras, S. P. C. K., 1896.  
A valuable study and description of an orthodox Hindu's home and its life.

115. Ranade, M. G. *Religious and Social Reform*. Bombay, Claridge, 1902.  
The modern reform movements of India viewed by one of the sanest of the reformers themselves.
116. Rapson, E. J. *Ancient India, from the Earliest Times to the First Century*. Pp. viii, 199. Cambridge, University Press, 1914.  
Brief, but most interesting studies of the past, by the Professor of Sanskrit at Cambridge University.
117. Risley, H. H. *The People of India*. Pp. xvi, 289. Calcutta, Thacker, 1908.  
A thorough and authoritative discussion of the people of India as discovered through the Decennial Statistics of India.
118. Robinson, E. J. *Tales and Poems of South India*. Pp. 388, London, T. Woolmer, 1885.  
A translation of many of the religious and semi-religious works so highly prized by the people of Southern India, which reveal the soul of the people.
119. Sarkar, J., tr. *Chaitanya's Pilgrimages and Teachings, from his contemporary Bengali biography, the Chaitanya-charita-nirita*. Pp. xviii, 319. London, Luzac, 1913.  
Chaitanya was an evangelist of the fifteenth century, one of those who ignored caste. His biography is one of the great books of Bengal's literature.
120. Schroeder, Leopold von. *Indiens Litteratur und Cultur*. Pp. 785. Leipzig, Haessel, 1887.  
A work of sterling value for readers of German.
121. Sherring, M. A. *Hindu Tribes and Castes*. Three vols. Calcutta, Thacker, 1872-81.  
A thorough and authoritative study of the subject.
122. Smith, V. A. *Early History of India*. 3rd edit. Pp. 512. Oxford, Clarendon Press, 1916.  
A very valuable study of the early eras.
123. Stevenson, Mrs. Sinclair. *The Heart of Jainism*. Pp. xxiv, 336. London, Milford, 1915.  
A scholarly, comprehensive, and sympathetic, yet discriminating, treatment, by a missionary among the Jains.
124. Vivekânanda, Swâmi. *Hinduism as a Religion*. Pp. 3-20. New York, Vedânta Society, 1901.  
Addresses of Swâmi Vivekânanda representing the religion of the Hindus. They lack "historical conscience."
125. Weber, A. *The History of Indian Literature, translated from the 2nd German ed.* Pp. xii-xxiii, 360. 4th edit. London, Trübner, 1904.  
Rich in historical lore on ancient Indian literature.
126. Whitehead, Right Rev. Henry. *The Village Gods of South India (Religious Life of India Series)*. Pp. 172. Oxford University Press, 1916.  
A valuable presentation of Dravidian animistic Hinduism by the Anglican Bishop of Madras.
127. Wilkins, W. J. *Hindu Mythology, Vedic and Puranic*. 2nd ed. Pp. xviii, 499. Calcutta, Thacker, 1900.
128. — *Modern Hinduism*. Pp. 423. London, Thacker, 1900.  
Studies by a well informed missionary in Northern India.
129. Williams (Monier-Williams), Sir M. *Brâhmanism and Hindûism; or, Religious thought and life in India, as based on the Veda and other sacred books of the Hindus*. 4th ed. Pp. xxvii, 603. London, Murray, 1891.  
Very instructive and helpful, based on abundant scholarship.
130. — *Hinduism*. Pp. 238. London, S. P. C. K., 1877.  
Brief but very lucid and informing.

131. — Indian Wisdom ; or, Examples of the religious, philosophical and ethical doctrines of the Hindus. With a brief history of the chief departments of Sanskrit literature and some account of the past and present condition of India, moral and intellectual. Pp. 575. London, Luzac, 1893.  
Of very great value for every student of Indian religion and civilization.
132. — Religious Thought and Life in India. Pp. xii, 520. London, Murray, 1883.
133. Winternitz, M. Geschichte der Indischen Litteratur. Three vols. already published. Leipzig, Amerlang, 1904.  
A standard authority, probably the best available today.

### C. BOOKS ON MODERN RELIGIOUS AND SOCIAL MOVEMENTS.

134. Chandavarkar, Sir Narayan G. Speeches and Writings. Pp. 636. Bombay, Manoranjan Press, 1911.  
A volume by the vice-chancellor of Bombay University and Justice of the High Court, the markedly theistic leader of the Prarthana Samaj, the reform movement within Hinduism in Western India.
135. Chintamani, C. Y., ed. Indian Social Reform. (Addresses, essays, etc.) Four parts in one. Madras, Minerva Press, 1901.  
This book presents with fair accuracy the strength and the weakness, the scope and the limitations of the Social Reform Movement in India during recent times.
136. Collet, S. D. Life and Letters of Raja Rammohun Roy. Pp. viii, 164. London, Collet, 1900.  
A good life of perhaps the most remarkable Hindu of the nineteenth century.
137. Coomerswamy, Ananda K. Essays in National Idealism. Pp. 213. Madras, Natesan, 1909.  
By a radical Indian nationalist.
138. Depressed Classes: An Enquiry Into Their Condition and Suggestions for Their Uplift. Pp. 268. Madras, Natesan, 1900.  
A remarkable symposium by twenty leading Indians.
139. Farquhar, J. N. Brāhma Samāj. Article in Hastings Encyc. R. E. Vol. II. Pp. 813-824. New York, Scribner, 1913-1915.  
A very clear exposition of this interesting movement.
140. — Modern Religious Movements in India. Pp. xv, 471. New York, Macmillan, 1915. (Hartford-Lamson Lectures on the Religions of the World.)  
An exhaustive and dependable narrative and estimate of present day religious movements in India.
141. Fleming, D. J. The Social Mission of the Church in India. Pp. 24. Calcutta, Association Press, 1913.
142. — Social Study Service and Exhibits. Pp. 224. Calcutta, Association Press, 1913.  
Reports of actual experiments, with many helpful suggestions for social workers.
143. Griswold, H. D. Arya Samāj. Article in Hastings Encyc. R. E. Vol. II. Pp. 57-62. New York, Scribner, 1913-1915.
144. Jaini, Jagmunderlal. Outlines of Jainism. Pp. xl, 156. Cambridge, University Press, 1916  
An exposition of the Jaina faith and terminology by an adherent.
145. Lillingston, F. The Brahmas Samaj and Arya Samaj in Their Bearing upon Christianity: A Study in Indian Theism. Pp. 120. London and New York, Macmillan, 1901.
146. Mozoomdar, P. C. The Life and Teachings of Keshub Chunder Sen. Pp. xv, 532. Calcutta, Thomas, 1887.  
A fine interpretation, by a friend and companion, of the life and teachings of one of India's most gifted sons.

147. — *The Oriental Christ*. Pp. 193. Boston, Ellis, 1883.  
A remarkable life of Christ viewed from the standpoint of the Orient.
148. Müller, F. Max. *Rāmākrishna; His Life and Sayings*. Pp. x, 200. London, Longmans, 1898.  
A strange, fascinating personality who held spellbound many leading modern Indians.
149. Murdoch, J., ed. *Brahma Samāj and Other Modern Eclectic Systems of Religion in India*. Pp. 113. Madras, Christian Literature Society for India, 1893.  
An excellent compilation.
150. Pratt, J. B. *India and Its Faiths, a Traveler's Record*. Pp. xv, 482. Boston, Houghton, 1915.  
A new book, fresh and informing, giving an interpretative report of the religious situation today.
151. Rai, Lajpat. *The Arya Samāj; an account of its origin, doctrines and activities with a biographical sketch of the founder*. Pp. xxvi, 305. London, Longmans, 1915.  
A glorification of this vigorous Samāj in India, by one of its enthusiastic and brilliant members.
152. — *Young India: An Interpretation and a History of the Nationalist Movement*. Pp. 257. New York, Huebsch, 1916.  
A radical plea for self-government in India by an agitator.
153. Rhys, E. *Rabindranath Tagore; a biographical study*. Pp. xvii, 157. New York, Macmillan, 1915.  
An able study of the man and especially of his writings.
154. Roy, B. K. *Rabindranath Tagore, the Man and His Poetry, with an introduction by Hamilton W. Mabie*. Pp. 223. New York, Dodd, 1915.  
A life of Rabindranath Tagore by a friend and fellow countryman. Well written, but one sided and extravagant.
155. Tagore, Devendranath (Maharshi Devendranatha Thakura). *An Autobiography from the original Bengali, translated by Satyendranath Tagore and Indira Devi*. Pp. xlii, 295. London, Macmillan, 1914.  
A very striking autobiography of one of the great souls and saints of India, and the father of the greater son—Rabindranath Tagore.
156. Tagore, Rabindranath. *Sādhana: The Realization of Life*. Pp. 296. London and New York, Macmillan, 1914.  
A noteworthy example of the modern reinterpretation of Hinduism under wider intercourse with Western literature, and especially with Christianity. By a spiritually-minded Hindu.

#### D. BOOKS RELATING TO THE IMPACT OF CHRISTIANITY UPON INDIA.

157. Andrews, C. F. *North India*. Pp. xiii, 243. London, Mowbray [first printed 1908]. (*Handbooks of English Church Expansion*.)
158. — *The Renaissance in India: its missionary aspect*. Pp. xii, 310. London, United Council for Missionary Education, n.d.  
A book of information, thought and inspiration.
159. Beach, H. P. *India and Christian Opportunity*. Pp. viii, 308. New York, Student Volunteer Movement for Foreign Missions, 1904.  
A handy outline, originally prepared as a textbook. Good for getting a general impression.
160. Begbie, H. *Other Sheep: a missionary companion to "Twice Born Men."* Pp. xi, 355. New York, Doran, 1912.  
A series of sketches of work in India, mostly among the less known types of people.



## XII. PRESENTING CHRISTIANITY TO HINDUS

161. Carmichael, A. W. *Things as They Are; Mission Work in Southern India*. Pp. xvi, 303. New York, Revell, 1906.  
A brilliant, realistic, but one-sided statement of conditions in India.
162. — *Overweights of Joy*. Pp. 1, 300. New York, Revell, 1907.  
This book presents the other side of the preceding picture.
163. Chamberlain, J. *Kingdom in India, Its Progress and Its Promise*. Pp. 301. New York, Revell, 1908.  
A vivid, almost autobiographical picture of the missionary enterprise in India.
164. Continuation Committee *Conferences in Asia, 1912-13*. Pp. 488. New York, Continuation Committee, 1913.  
Containing, pp. 1-153, the findings of the eight conferences held in India by Dr. Mott. Important, authoritative statements of the conditions and needs of missionary work in India.
165. Cowan, M. G. *The Education of the Women of India*. Pp. 256. New York, Revell, [1912].  
This is the best and fullest treatment of this subject, though unfortunately its view is too exclusively that of North India.
166. Datta, S. K. *The Desire of India*. Pp. xii, 307. London, S. V. M. U., 1909.  
An excellent brief description of India and mission work there, by a leading Indian Christian.
167. Deming, M. B. *Mosaics from India; talks about India, its people, religions and customs*. Pp. 296. New York, Revell, 1902.  
A rather sketchy report.
168. Dilger, W. *Salvation in Hinduism and Christianity; a comparison and a contrast*. Pp. 537. Mangalore, Basel Mission Book and Tract Depository, 1908.  
A strong comparative study of the two faiths as saving systems.
169. Downie, D. *The Lone Star. The History of the Telugu Mission of the American Baptist Missionary Union*. Pp. 232. Philadelphia, American Baptist Publication Society, 1893.
170. Eddy, G. S. *India Awakening*. Pp. xii, 273. New York, Missionary Education Movement of the United States and Canada, 1911, 1912.  
A rousing missionary call owing to the new conditions which prevail in India.
171. Farquhar, J. N. *The Crown of Hinduism*. Pp. 469. London, Milford, 1913.  
A scholarly, exhaustive and very valuable study of the present mutual relation of Christianity and Hinduism.
172. — *The Approach of Christ to Modern India*. Pp. 47. Calcutta, Association Press, 1913.  
An admirable, concrete example of the modern method of presenting Christ to educated modern Indians.
173. *Findings of the Continuation Committee Conferences Held in Asia, 1912-13*. Edited by H. P. Beach. Pp. 430. New York, Student Volunteer Movement, 1913.  
A topical arrangement of the findings of these conferences, which makes them more usable as a guide book for missionary strategy.
174. Fleming, D. J. *Devolution in Mission Administration*. Pp. 310. New York, Revell, 1916.  
A valuable, historical study of the administration problem of transferring responsibility to the indigenous church.
175. — *Suggestions for Social Helpfulness*. Pp. 206. Madras, Natesan.  
Concrete hints which have stimulated much social service activity among Hindus.
176. Fuller, Mrs. M. B. *The Wrongs of Indian Womanhood . . . with introduction by Ramabai*. Pp. 302. New York, Revell, [1900].



177. Hacker, I. H. *A Hundred Years in Travancore, 1806-1906; a history and description of the work done by the London Missionary Society in Travancore, South India, during the past century.* Pp. 106. London, Allenson, 1908.
178. Hall, C. C. *Christ and the Eastern Soul; the Witness of the Oriental Consciousness to Jesus Christ (Fourth Series of Barrow's Lectures).* Pp. xli, 208. Chicago, University of Chicago Press, 1909.  
A suggestive book, conceived in Dr. Hall's broad spirit of sympathy.
179. Henderson, Charles R. *Social Programs of the West.* Pp. xv, 167. Chicago, University Press, 1913.  
The fifth series of Barrow's lectures in India.
180. Hogg, A. G. *Karma and Redemption, an essay toward the interpretation of Hinduism and the re-statement of Christianity.* Pp. xiv, 138. London, Christian Literature Society for India, 1910.  
A strong, philosophical, though brief, discussion of this important subject.
181. Holland, W. E. S. *The Goal of India. The Student Christian Movement.* London, 1917.
182. Howells, G. *The Soul of India; an introduction to the study of Hinduism, in its historical setting and development and in its internal and historical relations to Christianity.* Pp. 623. London, Clarke, 1913.  
A thorough and scholarly study of India and its faith in conflict with Christianity.
183. Hume, R. A. *An Interpretation of India's Religious History.* Pp. 5-224. New York, Revell, 1911.  
One chapter "How Gangaram became acquainted with God," suggests the presentation of the gospel to an uneducated Hindu.
184. — *Missions from the Modern View.* Pp. 292. New York, Revell, 1905.
185. — *The Supreme Person and the Supreme Quest.* Pp. 24. Calcutta, Association Press, 1916.  
The pamphlet for inquirers, both in English and in vernacular translation, which was used in connection with Mr. Eddy's evangelistic campaigns in India.
186. Hunter, W. W. *The Old Missionary.* Pp. 116. New York, Randolph, 1895.  
A charming story about a missionary in Bengal.
187. Jones, J. P. *India, Its Life and Thought.* Pp. xvii, 448. New York, Macmillan, 1908.  
A study of Indian life and ideals.
188. — *India's Problem, Krishna or Christ.* Pp. 13-369. New York, Revell, 1903.  
A study of the missionary enterprise and of the ancestral faiths of India.
189. — *The Modern Missionary Challenge; a study of the present day world missionary enterprise, its problems and results.* Pp. 361. New York, Revell, 1910.
190. — *Year Book of Missions in India, Burmah and Ceylon.* Pp. xvi, 780. Madras, Christian Literary Society for India, 1912.  
A book replete with valuable information about missions and their problems in India.
191. Lucas, B. *Christ for India; being a presentation of the Christian message to the religious thought of India.* Pp. xi, 448. London, Macmillan, 1910.  
Nos. 191 and 192 are keen, thoughtful and stimulating discussions of the problems of the Christian propaganda in India.
192. — *The Empire of Christ; being a study of the missionary enterprise in the light of modern religious thought.* Pp. vii, 151. London, Macmillan, 1909.

XII. PRESENTING CHRISTIANITY TO HINDUS

193. — Our Task in India; shall we proselytize Hindus or evangelize India? Pp. x, 183. London, Macmillan, 1914.  
A powerful, but radical, statement of the Christian appeal and work in India.
194. Mason, C. A. The Little Green God. Pp. 146. New York, Revell, 1902.  
An attractive tale, treating satirically the craze for the occult.
195. Mateer, S. The Gospel in South India; or, The religious life, experience and character of the Hindu Christians. Pp. 255. London, Religious Tract Society, n.d.
196. Morrison, J. New Ideas in India During the Nineteenth Century; a study of social, political and religious developments. Pp. xiii, 282. Edinburgh, Morton, 1906.  
A strong, suggestive treatment of the subject.
197. Murdoch, J. India's Needs, Material, Political, Social, Moral and Religious. Pp. 146. Madras, The Tract Depot, 1886.
198. — The Women of India and What Can Be Done for Them. Pp. vi, 150. Madras, Christian Literature Society for India, 1895.
199. — Indian Missionary Manual. Pp. 535, 4th ed., rev. and enlarged. London, Nisbet, 1906.  
First published in 1864. Out of date in many details, but sound in general principles.
200. Mylne, L. G. Missions to Hindus; a contribution to the study of missionary methods. Pp. vii, 189. London, Longmans, 1908.  
By a former Anglican Bishop of Bombay.
201. Pennell, T. L. Among the Wild Tribes of the Afghan Frontier; a record of sixteen years close intercourse with the natives of the Indian marches, with introduction by Field-Marshal Earl Roberts. Pp. xvi, 17-323. London, Seeley, 1909.
202. Phillips, G. E. The Outcast's Hope, or, Work among the Depressed Classes in India. Pp. ix, 134. London, S. V. M. U., 1912.
203. Popley, H. A. Suggestions for Social Helpfulness. Madras, C. L. S. A pamphlet prepared for the evangelistic campaign of the South India United Church.
204. Ramabai, Pandita S. The High-caste Hindu Woman. New ed. Pp. 152. New York, Revell, 1901.  
An interesting story by a remarkable, probably the most famous, Indian Christian woman.
205. Ramakrishna, T. Life in an Indian Village. Pp. 212. London, Unwin, 1891.
206. Report of the Third (Bombay) Decennial Missionary Conference (1892). 2 vols. Bombay, Education Society Press, 1893.
207. Report of the Fourth (Madras) Decennial Missionary Conference (1902). Pp. 367. London and Madras, C. L. S., 1903.  
Important surveys for each decade.
208. Richter, J. A History of Missions in India. Pp. viii, 469. Edinburgh, Oliphant, 1908.  
This is "facile princeps" the history of missions in India—thorough and reliable.
209. Robinson, C. H. The Interpretation of the Character of Christ to non-Christian Races. Pp. 200. London, Longmans, 1910.  
Well informed, sympathetic and discriminating.
210. Robson, J. Hinduism and Christianity. Pp. xv, 211. Edinburgh, Oliphant, 1905.  
A sane and valuable study of the relationship of the two faiths.

211. Rudra, S. K. *The Christian Idea of the Incarnation*. Madras, Christian Literature Society for India.  
An interesting study by an Indian Christian.
212. Russell, N. *Village Work in India*. Pp. 251. New York, Revell, 1912.  
A study of missionary methods in evangelization. Forceful pen-pictures from Central India.
213. Sharrock, J. A. *South Indian Missions, containing glimpses into the lives and customs of the Tamil people*. Pp. viii, 312. Westminster, S. P. G., 1910.
214. Sherring, M. A. *History of Protestant Missions in India from Their Commencement in 1706 to 1881*. New ed. Pp. xv, 463. London, Religious Tract Society, 1884.
215. Slater, T. E. *The Higher Hinduism in Relation to Christianity; certain aspects of Hindū thought from the Christian standpoint*. Pp. vi, 292. London, Stock, 1902.  
One of the best comparative studies of the higher ranges of Hindu and of Christian thought.
216. Smith, G. *Conversion of India, from Pantaenus to the Present Time, A. D. 193-1893*. Pp. xvi, 258. New York, Revell, n.d.
217. Sorabji, C. *Between the Twilights; being studies of Indian women by one of themselves*. Pp. vii-xiii, 191. New York, Harper, 1908.  
A notable production, in beautiful English literary style, by a leading Indian Christian woman.
218. Staecker, J. W. *The Arsenal for Christian Soldiers in India*. Pp. 542. Madras, C. L. S., 1910.  
A thorough-going, practical discussion of difficulties likely to be met by young missionaries.
219. Thoburn, J. M. *The Christian Conquest of India*. Pp. 7-10, 291. New York, Young People's Missionary Movement, 1906.  
A strong book of popular and missionary appeal, written by a veteran.
220. Thompson, E. W. *The Call of India; a Study in Conditions, Methods and Opportunities of Missionary Work among Hindus*. Pp. xv, 319. London, W. M. S., 1912.
221. Tisdall, W. St. C. *India, Its History, Darkness and Dawn*. Pp. 170. London, S. V. M. U., 1901.
222. Townsend, M. W. *Asia and Europe; studies presenting the conclusions formed by the author in a long life devoted to the subject of the relations between Asia and Europe*. Pp. xii, 404. New York, Putnam, 1911.  
An interesting, though pessimistic, study of the contact of East and West.
223. Walter, H. A. *Handbook of Work with Student Enquirers in India*. Pp. 75. Calcutta, Association Press, 1912.  
A manual of value to the young missionary about to undertake personal evangelistic work in India. It contains the fruitage of much ripened missionary experience.
224. World Missionary Conference, 1910. *Edinburgh Conference Reports*. Nine vols. New York, Revell, 1910.
225. Vol. 1. *Carrying the Gospel to All the Non-Christian World*. Pp. viii, 452 (135-163).
226. Vol. 2. *The Church in the Mission Field*. Pp. xx, 380 (1-207).
227. Vol. 3. *Education in Relation to the Christianization of National Life*. Pp. xx, 471 (10-64; 256-263).  
The most valuable and authoritative study and statement of the missionary enterprise extant.

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228. Vol. 4. The Missionary Message to the Non-Christian Religions. Pp. xx, 333.  
The whole book is valuable, but note especially pp. 156-219.
229. Vol. 5. The Preparation of Missionaries. Pp. x, 340.
230. Vol. 7. Mission and Governments. Pp. x, 341.
231. Vol. 8. Co-operation and Promotion of Unity. Pp. xiii, 241.

## E. BIOGRAPHY OF MISSIONARIES AND INDIAN CHRISTIANS.

232. Barber, B. R. Kali Charan Banurji; Brahmin, Christian saint. Pp. 73. London, Christian Literature Society for India, 1912.  
Nos. 232, 239, 241, 245, 247, 251, afford glimpses of the lives of distinguished Indian converts and leaders.
233. Bonar, H. A Missionary of the Apostolic School; being the life of Dr. A. Judson of Burmah. Pp. vii, 374. London, Nesbit, 1871.
234. Chambers, J. Bishop Heber and Indian Missions. Pp. viii, 148. London, Parker, 1846.
235. Clark, H. M. Robert Clark of the Panjab, Pioneer and Missionary Statesman. Pp. xii, 364. London, Melrose, 1902.
236. Clough, J. E. Social Christianity in the Orient—the story of a man, a mission and a movement, written down for him by his wife. Pp. xiii, 409. New York, Macmillan, 1914.  
A stirring life amid stirring situations.
237. Coleridge, H. J. Life and Letters of St. Francis Xavier. Two vols. Pp. 424, 579. London, Burnes and Oates.  
The standard life of this great Roman Catholic missionary, written by a member of the Order of Jesuits.
238. Core, L. A. The Life and Work of William Albert Mansell. Pp. xiii, 201. Madras, Methodist Pub. House, 1914.
239. Dhanjibhai Nauroji. From Zoroaster to Christ; an Autobiographical Sketch. Pp. 93. Edinburgh, Oliphant, 1909.
240. Dyer, Helen S. Pandita Ramabai, Rev. ed., Pp. 197. New York, Revell, 1911.  
The story of this well-known Indian leader, from her birth to 1900.
241. Gardner, C. E. Life of Father Goreh. Pp. xviii, 403. London, Longmans, 1900.
242. Heber, Bishop R. Narrative of a Journey Through the Upper Provinces of India, from Calcutta to Bombay, 1824-1825 . . . An Account of a Journey to the Southern Provinces, 1826. 4th ed. Three vols. London, Murray, 1829.
243. Holcomb, Helen H. Men of Might in India Missions. Pp. 352. New York, Revell, 1901.
244. Judson, Edward. The Life of Adoniram Judson. Pp. 601. Philadelphia, Am. Bapt. Pub. Soc., 1904.
245. Lee, A. J. An Indian Priestess; the Life of Chundra Lela. Pp. 121. London, Morgan [1902].
246. Mitchell, J. M. Once Hindu: Now Christian; the Early Life of Bābā Padamanajī. Pp. x, 155. New York, Revell [1889].
247. A Mohammedan Brought to Christ, being the autobiography of Dr. Imad-din. Pp. 22. London, Church Missionary House, 1885.

248. Morris, A. Life of John Murdock, LL.D., the Literary Evangelist of India. Pp. 285. London, C. L. S., 1906.
249. Ogilvie, J. N. Apostles of India (Baird Lectures). Pp. ix, 447. London, Hadden, 1915.  
Sketches of the great pioneers from St. Thomas to Duff. Very moving.
250. Pearson, H. Memoirs of the Rev. Christian Fr. Schwartz. Pp. 414. New York, Appleton, 1835.  
A later biography in German, by Germann, is published at Erlangen, 1870.
251. Sketches of Indian Christians, collected from different sources; with an introduction by S. Sathianadhan. Pp. xviii, 257. London, Christian Literature Society for India, 1896.
252. Small, A. H. Suwarta and Other Sketches of Indian Life Pp. 175. London, Nelson, 1894.
253. Smith, G. The Life of Alexander Duff. Two vols. New York, Armstrong, 1880.
254. — The Life of William Carey, Shoemaker and Missionary. Pp. ix, 326. London, Dent, 1909.
255. — Henry Martyn, Saint and Scholar, First Modern Missionary to the Mohammedans, 1781-1812. Pp. xii, 580. London, Religious Tract Society, 1892.  
Nos. 253, 254 and 255, brief but well-written biographies of important missionaries.
256. Speer, R. E. Some Great Leaders in the World Movement (Cole Lectures). Pp. 205. New York, Revell, 1911.  
Sketches of Lull, Carey, Duff, Bowen, Lawrence and Gordon.
257. Street, W. D., ed. Was It Worth While? Pp. 178. New York, Association Press, 1915.  
An appreciation of the work of Theodore Storrs Lee, an ardent and successful young American missionary in Western India, who died after the first term of service.
258. Thoburn, J. M. My Missionary Apprenticeship. Pp. 386. New York, Phillips [1884].  
The autobiography of a missionary statesman.
259. — Life of Isabella Thoburn. Pp. 373. New York, Abingdon Press, 1903.  
The life of the eminent founder of the first Christian college for women in India.
260. Thomssen, G. N. Samuel Heibich of India, the Master Fisher of Men. Pp. 351. Cuttock, India, Orissa Mission Press, 1905.  
The pioneer missionary of the Basle Mission. A good biography in German is published at Basel, 1911.
261. Venn, Henry. Missionary Life and Labors of Francis Xavier. Pp. 326. London, Longmans, 1862.  
The best life of Xavier by a Protestant.
262. Wilson, Mrs. A. Carns. Woman's Life for Kashmir, Irene Petrie. Pp. 343. New York, Revell, 1901.
263. Wyatt, J. L. Reminiscences of Bishop Caldwell.
264. — Missionary Life and Labors of John Wilson.

## F. GENERAL BOOKS ON INDIA.

265. Alston, Leonard. Education and Citizenship in India. Pp. xii, 222. London and New York, Longmans, 1910.
266. Baden-Powell, H. H. The Indian Village Community. Pp. xvi, 450. London and New York, Longmans, 1896.  
A fine study of the land question in India.



267. Banerjea, P. *Indian Economics*. Pp. 332. London, Macmillan, 1911.
268. *Census of India, 1911*. Vol. I, Part I, *The General Report*. Pp. 450. Part II, *Tables*. Calcutta, Sup't Gov't Printing; London, Wyman & Sons, 1914.  
Complete summaries and explanations of the results of the last census.
269. Chailley-Bert, J. *Administrative Problems of British India*, translated by W. Meyers. Pp. xv, 590. London, Macmillan, 1910.
270. Chirol, V. *Indian Unrest*. Pp. xvi, 371. London, Macmillan, 1910.  
A reprint, revised and enlarged, of articles in the *London Times*, from its skilled correspondent in India. Graphic, yet accurate, observations regarding many problems.
271. Crooke, W. *The Tribes and Castes of the Northwest Provinces and Oudhe*. Four vols. Calcutta, Government Press, 1896.  
Like Nos. 90 and 282, this work is a source of all kinds of information regarding caste.
272. Dutt, R. C. *The Economic History of British India; a record of agriculture and land settlements, trade and manufacturing industries, finance and administration from the rise of the British power in 1757 to the accession of Queen Victoria in 1837*. Pp. xxiv, 459. London, Paul, 1902.  
Not altogether reliable, being based on second-hand sources.
273. Dutt, Toru. *Ancient Ballads and Legends of Hindustan, with an introductory memoir by Edwin Gosse*. Pp. xxvii, 139. London, Kegan, Paul, 1888.  
The work of a Hindu poetess of great skill.
274. Elphinstone, M. *The History of India: Hindu and Mahometan Periods*. Pp. xxxii, 767. 9th edit. London, Munag, 1905.  
A standard history, first published in 1839, especially authoritative on the Mogul dynasties.
275. Fraser, Sir Andrew H. L. *Among Indian Rajahs and Ryots*. 3rd revised edit. London, Seeley, 1912.  
A sympathetic, autohographical narrative of an English official's thirty-seven years of varied service in India.
276. Gover, C. E. *The Folk Songs of Southern India*. Pp. xxviii, 299. Madras, Higginbotham, 1871.
277. Harband, Beatrice M. *Jaya*. Pp. 302. London, Marshall, 1916.  
A thrilling story of a Hindu girl of high degree, as maiden, wife and mother.
278. Havell, E. B. *Benares, the Sacred City; sketches of Hindu life and religion*. Pp. xiii, 226. London, Blackie, 1905.
279. — *Ideals of Indian Art*. Pp. xx, 188. London, Murray, 1911.
280. — *Indian Sculpture and Painting*. Pp. 278. London, Murray, 1908.
281. Hoernle, A. S. R. *History of India*. Bombay, Taraporvala Sons & Co., 1916.  
The most up-to-date short history of India.
282. Holdich, Sir T. H. *India (Religions of the World)*. Pp. xii, 375. New York, Appleton, 1905.  
A standard manual on the geography, lines of natural communication, distribution of races and modern conditions of the Indian empire.
283. Holland, Sir T. T., editor. *Provincial Geographies of India*. Cambridge University Press.  
Douie's "The Panjah" and Thurston's "The Madras Presidency" are already published in this valuable series.
284. Hunter, Sir W. W. *A Brief History of the Indian Peoples*. Pp. 260. Oxford, Clarendon Press, 1907.
285. *The Imperial Gazetteer of India*. New ed. Twenty-six vols. Oxford, Clarendon Press, 1907-1909.

286. Vol. 1. Descriptive. Pp. 568.
287. Vol. 2. Historical. Pp. 573.
288. Vol. 3. Economic. Pp. 520.
289. Vol. 4. Administrative. Pp. 552.
290. Indian Year Book. Edited by Sir Stanley Reed. Bombay, Times of India Press. Yearly since 1914.  
A statistical and historical annual, with a discussion of the important problems of each year, by the exceptionally well informed editor of the *Times of India*.
291. Jack, J. C. The Economic Life of a Bengal District. Pp. 158. Oxford, Clarendon Press, 1916.
292. Kale, V. A. Indian Industrial and Economic Problems. Pp. 286. Madras, Natesan, 1912.  
A quite moderate and reliable statement of some of the problems agitating the public mind in India.
293. Keene, H. G. History of India from the Earliest Times to the End of the Nineteenth Century. Two vols. Pp. xvi, 380, 383. Edinburgh, Grant, 1906.
294. Kipling, R. Kim. Pp. 460. New York, Doubleday, 1901.  
A story worth reading to get the atmosphere of India.
295. Lee-Warner, W. M. The Native States of India. Pp. xxi, 425. London, Macmillan, 1910.
296. Low, Sidney. A Vision of India. Pp. xiv, 365. London, Smith, Elder & Co. 2nd edit., 1907.  
The writer, who accompanied King George on an early visit to India, gives the atmosphere of India admirably, but knows little of the country's religious needs.
297. Marshman, J. C. History of India. Three vols. Edinburgh, Blackwood, 1867; abridged edition, 1876.
298. Matthai, J. Village Government in British India. Pp. xix, 211. London, Unwin, 1915.
299. Miller, Principal W. Unrest and Education in India. Pp. 69. Edinburgh, Blackwood, 1911.
300. Memorandum on Some of the Results of Indian Administration During the Past Fifty Years of British Rule in India. Pp. 34. London, Wyman, 1909.  
A very valuable Parliamentary report, with authoritative facts and comparisons.
301. Morison, Sir T. The Economic Transition in India. Pp. 251. London, Murray, 1911.
302. — The Industrial Organization of an Indian Province. Pp. 334. London, Murray, 1906.
303. Mukerjea, R. The Foundations of Indian Economics. Pp. xvii, 575. London and New York, Longmans, 1916.  
An interesting study of village conditions in India, by an Indian scholar.
304. Naidu, Sarojini. The Bird of Time: Songs of Life, Death and the Spring. Pp. 116. London, Heinemann, 1912.
305. — The Golden Threshold. Pp. 98. New York, Lane, 1916.
306. — The Broken Wing. Pp. 120. New York, Lane, 1917.  
Poems by an accomplished Hindu poetess.
307. Parliamentary Report on the Moral and Material Progress and Condition of India. Published annually in June. London, Wyman.  
Unsurpassed for comprehensive and accurate general information.

308. Penny, Mrs. F. E. *The Outcaste, a Story*. Pp. 426. London, Chatto, 1912.
309. — *The Sanyasi*. Pp. 372. London, Chatto, 1909.
310. Phear, Sir J. *The Aryan Village in India and Ceylon*. Pp. lvi, 295. London, Macmillan, 1880.
311. *Quinquennial Review of Education in India*. (Latest issue, 1907-12.) Delhi, Government Book Depot.
312. Ranade, M. G. *Essays on Indian Economics*. Madras, Natesan, 1906. By a very able Indian leader, a Justice of the High Court of Bombay.
313. Rice, H. *Native Life in South India*. Pp. 160. London, R. T. Soc, n. d.
314. Russell, R. V. *The Tribes and Castes of the Central Provinces of India*. Four vols. Pp. xxv, 426, 540, 589, 608. London and New York, Macmillan, 1916.  
Sketches which include studies of the various religious types.
315. Smith, H. B. L. *Studies in Indian Economics*. Pp. 125. London, Constable, 1909.  
Lectures delivered for the Government of Bombay by an English expert. Brief, but comprehensive and reliable.
316. *Statistical Abstract Relating to British India*. Pp. 300. London, Wyman. An annual Parliamentary Report of every kind of statistics about India.
317. Steele, Mrs. F. A. *India Through the Ages; a popular and picturesque history of Hindustan*. Pp. xvi, 366. London, Routledge, 1909.
318. — *On the Face of the Waters*. Pp. vi, 475. New York, Macmillan, 1896.
319. Strachey, J. *India; Its Administration and Progress*. Pp. xxii, 515. New York, Macmillan, 1903.
320. Tagore, Rabindranath. *Collected Works; Chitra, Crescent Moon, The Gardener, Gitanjali, Personality, King of the Dark Chamber, and others*. About fifteen volumes. London and New York, Macmillan, 1913-15.  
A spiritual-minded, creative poet, with the view-point of the Brahma-Samaj with whose writings every student of India should be familiar.
321. Taylor, Col. Meadows. *Confessions of a Thug*. New edit. Pp. 452. London, Kegan, Paul, 1889.  
This narrative, first published in 1839, remains a real classic on Hindu village life.
322. Thompson, E. W. *History of India for High Schools and Colleges*. Pp. 439. London, Christian Literature Society for India [1912].
323. Thurston, E. *The Tribes and Castes of Southern India*. Seven vols. Madras, Government Press, 1909.
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324. *Heritage of India Series*. Edited by the Anglican Bishop of Dornakal and J. N. Farquhar. Oxford University Press, 1915.
325. *Religious Life of India Series*. Edited by J. N. Farquhar. Oxford University Press, 1917.  
No. 126 belongs to this series.
326. *Religious Quest of India Series*. Edited by J. N. Farquhar and H. D. Griswold. Oxford University Press, 1915.  
Nos. 95 and 123 belong to this promising series.
327. *Wisdom of the East Series*. Edited by L. Crammer Byng. London, John Murray; New York, Dutton.  
A popular presentation, partly critical and partly through excerpts of the writings of the East. No. 48 belongs to this series.

328. *The Indian Social Reformer*. Edited by K. Natarajan, Bombay.  
The most influential weekly published in India by an Indian.
329. *The Indian Review* (Madras), the *Hindustan Review* (Allahabad), the *Modern Review* (Calcutta), and *East and West* (Bombay).  
These monthlies discuss various problems and developments of the Indian empire.
330. *The Young Men of India*. Calcutta, Association Press.  
A very high-grade monthly, almost indispensable to the young missionary who is to work among educated Indians.
331. *The Harvest Field*. A monthly. Mysore, Wesleyan Mission Press.
332. *The Indian Interpreter*. A quarterly. Madras, Christian Literature Society.
333. *The Indian Witness*. A weekly. Lucknow, Methodist Publishing House.  
Publications of much value to the alert missionary.

### XIII. SUGGESTED READING COURSES FOR THOSE PREPARING FOR MISSIONARY WORK IN INDIA.

The preceding report is intended to be of service both to the prospective missionary candidate and also to the junior missionary, as well as to all who are interested in the study of Hinduism from a missionary standpoint. Its bibliography therefore has been made quite extensive to cover a wide range of reading. To prevent it from bewildering the inexperienced student and to guide the reading of those who are in various stages of preparation for efficiency, the following suggestions are made:

1. *For the Reading of a Student in College or Undergraduate Training Institution*.—The books mentioned below are excellent in quality, but untechnical. They will serve as an introduction to India as a field.

(a) *A Bird's Eye View*.—A good sketch is Beach, "India and Christian Opportunity" (159), or Eddy, "India Awakening" (170), or Tisdall, "India, its History," etc. (221), or Thoburn, "The Christian Conquest of India" (219).

(b) *The History of India*.—A standard history of moderate size, generally available and accurate down to 1911, is Hunter, "Brief History" (284). A good recent work covering the new period since the change of the capital to Delhi is that by Hoernle (281). Another excellent general history is Thompson (322).

(c) *The Atmosphere of India*.—Kipling's "Kim" (294), or Steele's "On the Face of the Waters" (318), or, for an earlier period, Col.

Taylor's "Confessions of a Thug" are capital stories. Fraser's "Among Indian Rajahs and Ryots" (275) is a similar book of real value. Read with discrimination three journalistic narratives, Low's "Vision of India" (296), Collier's "The West in the East," or Curtis's "Modern India," give graphic impressions of the country and its people.

(d) *Social Conditions*.—Rice, "Native Life" (313), or Padfield, "The Hindu at Home" (114), or Chirol, "Indian Unrest" (270), will throw light on the environment of the working missionary.

(e) *The Hindu Religion*.—Excellent books for an introduction to this subject are Farquhar's "Primer of Hinduism" (71), or Williams' "Hinduism" (130), or Barnett, "Hinduism" (49). Pratt, "India and its Faith" (150), may be read subsequently with much profit. Martin, "The Gods of India" (97), gives much detailed information concerning the gods and the traditions relating to them, but may be confusing to a novice.

(f) *Missionary Biography*.—Three representative lives worth knowing about are described in Smith's "Life of William Carey" (254), the autobiography of Bishop Thoburn (258), and Mrs. Clough's story of the Ongole mass movement (236).

(g) *The Missionary Enterprise*.—Jones, "India's Problem" (188), or Chamberlain, "Kingdom in India" (163), or Murdoch, "India's Needs" (197), will open a reader's eyes to the work that needs to be done.

2. *For the Reading of the Graduate or Professional Student*.—This list represents books of a more advanced character than those noted in the preceding section.

(a) *History of India*.—Read the historical volume (287) in the "Imperial Gazetteer," the most authoritative single volume published. Such histories as those of Keene (293), or Elphinstone (274) are reliable up to 1911, but must be supplemented by works covering the last decade. For the early history see Vincent Smith (122). For the important period of the Mutiny read Elphinstone's "History of the Mutiny," or one of the stirring biographies of Lord Lawrence, or of Havelock.

(b) *The Literature*.—For a good introduction read Macdonell's "History of Sanskrit Literature" (94), and Frazer's "A Literary History of India" (73), or Weber's "History of Indian Literature" (125).



Translations worth reading are Kaegi's "Rig Veda" (26), Dutt, "Ramayana and Mahabharata" (16), Barnett, "Bhagavad Gita" (6), T. Dutt's "Ancient Ballads" (273) and Muir's "Original Sanskrit Texts" (39), or "Metrical Translations" (40).

(c) *The Religions of India*.—Two standard works are by Hopkins (86) and Barth (51). "The Imperial Gazetteer of India," vol. 1 (286), ch. VIII on "Religions" is very thorough and informing.

(d) *Modern Religious Movements*.—Nothing more illuminating than Farquhar's "Modern Religious Movements" (140) has been written up to date, except Pratt's "India and Its Faiths" (150).

(e) *Christian Missions in India*.—The standard history is by Richter (208). Smith's "Conversion of India" (216) is excellent.

(f) *Missionary Biography*.—Read the life of Duff, the scholar-statesman, by Smith (253). Ogilvie's "Apostles of India" (249), Edward Judson's "Life of Judson" (244), and the life of Xavier by Coleridge (237), or by Venn (261), are full of value.

(g) *Social and Economic Problems*.—Baden-Powell's "Indian Village Community" (266), Phear's study of the village system, "The Aryan Village" (310), Mukerjea's "Foundation of Indian Economics" (303), and Matthai's "Village Government" (298) will serve to introduce the thoughtful student to many of the peculiar problems of India.

### 3. For Reading During the Period of Specialization.

(a) *The Intensive Study of India*.—Chally-Bert, "Administrative Problems of British India" (269), and Dutt, "The Economic History of British India" (272) make a good basis for such a study, along with Baden-Powell's study of the land question, Holdich's topographical manual (282) and Jack's thorough study of "The Economic Life of a Bengal District" (291). For the caste system see Sherring's "Hindu Tribes and Castes" (121) and the authoritative volume on Caste in the Census Report of India of 1911.

(b) *The Comparison of Hinduism and Christianity*.—The pre-eminent Christian critique on Hinduism is Farquhar's "Crown of Hinduism" (171). Other studies of value are Slater's "Higher Hinduism" (215), or Robson, "Hinduism and Christianity" (210).

(c) *The Problems of Modern India*.—These problems, especially those which are political in origin, will be greatly accentuated and complicated after the war. Only the recent books will be of much value except by way of background. Chirol, "Indian Unrest" (270), and Lajpat Rai, "Young India" (152), should be examined. Ranade (115), Chintamani, "Indian Social Reform" (135), Kale, "Indian Industrial and Economic Problems" (292), and Chailly-Bert, "Administration Problems" (269), will be helpful.

(d) *Problems of Missionary Administration*.—For discussions of such problems the files of such journals as *The Harvest Field* (331) should be consulted. Note also the Continuation Committee Conference Reports (164) or the sections on India of the World Missionary Conference Reports (224). A noteworthy contribution to the important problem of dealing with the indigenous church is Fleming, "Devolution" (174).

#### XIV. SELECTED REFERENCES TO PARAGRAPHS.

The following references are intended to be of service to the student who desires to study intensively any of the numbered sections of the report. The figures and titles indicate the sections referred to.

I. 1. *Racial Types*.—Hunter, "Indian Empire," and Holdich, "Peoples and Races of India" (Home University Library). Holder-ness, "Peoples and Problems," chapter III.; Risley, "The People of India" (117); Lyall, "Asiatic Studies" (92); *Imperial Gazetteer of India*, vol. I, ch. VI. (286).

I. 2. *Civilization*.—Keene, "History of India" (293); Smith, "Early History" (122); Dutt, "Civilization in Ancient India" (68).

II. 1. (a). *Vedic Origin*.—Kaegi, "Rig-Veda" (26); Müller, "Vedic Hymns" (36); Muir, "Sanskrit Texts" (39); Clayton, "Rig-Veda" (58); Frazer, "Literary History" (73).

II. 1. (b). *Ceremonial Brahmanism*.—Müller, "Satapatha Brāhmana" (33), and "Grihya-Sutras" (35); Frazer, "Literary History," ch. V. (73); Macdonell, "Sanskrit Literature," pp. 202-208 (94); Müller, "Ancient Sanskrit Literature," pp. 342-455; Hopkins, "Religions of India," ch. IX. (86); Williams, "Hinduism," ch. V. (130).

II. 1. (c). *Philosophical Brahmanism*.—Bose, "Hindu Philosophy" (53); Davies, "Hindu Philosophy" (8); Garbe, "Philosophy of Ancient India" (Open Court Series), ch. I. (76); Müller, "The Upanishads" (29); Banerjea, "Dialogues on the Hindu Philosophy" (47); Deussen, "Outlines of Philosophy" (64), and "Philosophy of the Upanishads" (65); Macdonell, "Sanskrit Literature" (94), ch. XV.; Barnett, "Bhagavad-Gita" (6), the Introduction; Müller, "Six Systems" (102) and "Vedanta Philosophy" (103); Goreh, "Rational Refutation" (79).

II. 1. (e). *Buddhism and Jainism*.—Kern, "Manual" (89); Davids, "Buddhist India" (63); Hackmann, "Buddhism as a Religion" (83); Stevenson, "Heart of Jainism" (123); Jaini, "Outlines of Jainism" (144); Hopkins, "Religions of India," chaps. XII., XIII. (86); Geden, "Studies" (77); Rapson, "Ancient India" (116).

II. 1. (f). *Incarnation*.—Farquhar, article, "Bhagavad-Gita" in Hastings Encyclopedia Religion and Ethics (72), and Barnett, "Bhagavad-Gita" (6); Davies, "The Bhagavad-Gita" (7); Farquhar, "Modern Religious Movements" (140).

II. 1. (g). *Modern Cults*. Murdoch, "Popular Hinduism" (104), and "Religious Sects" (105); Oman, "Cults, Customs, etc." (111); Wilkins, "Modern Hinduism," section on Sects (128); Williams, "Brahmanism and Hinduism" (129), chaps. III.-VIII.; "Hinduism" (130), chap. X.

II. 2. (a). *Pantheism*.—See Haigh, "Some Leading Ideas of Hinduism," Part II. (84), or Gough, "Philosophy of the Upanishads" (80), or Jacob, "Manual of Pantheism" (25); Deussen, "Philosophy of the Upanishads" (65); Müller, "Vedanta Philosophy" (103).

II. 2. (b). *Polytheism and Idolatry*. Read Crooke's articles in Hastings Encyclopedia Religion and Ethics on "Images and Idols" (Indian) (60), and on "Hinduism" (59). See also Williams, "Hinduism," ch. XII. (130); and Farquhar, "Crown of Hinduism," chap. VIII. (171).

II. 2. (c). *Karma*.—Haigh, "Leading Ideas of Hinduism" (84), Part I.; Hogg, "Karma and Redemption" (180); Johnston, "Karma" (88); Farquhar, "Crown of Hinduism" (171), chap. III.; Müller, "Vedanta Philosophy" (103), p. 165.

II. 5. *Modern Reform Movements*.—Farquhar, "Modern Religious Movements in India" (140) and "Brahma Samaj" (139); Collet,

“Rammohun Roy” (136); Griswold, “Arya Samaj” (143); Lajpat, “The Arya Samaj” (151); Mozoomdar, “Keshub Chunder Sen” (146); Murdoch, “Brahma Samaj” (149); Lillingston, “Brahma Samaj and Arya Samaj” (145); Pratt, “India and Its Faiths” (150).

III. *Hinduism and Christianity Related*.—Farquhar, “The Crown of Hinduism” (171), and “Approach of Christ” (172); Howells, “The Soul of India” (182), Books IV., V.; Robson, “Hinduism and Christianity” (210), chap. XIII.; Slater, “Higher Hinduism” (215); “Dialogue on Christianity and Hinduism”; Hall, “Christ and the Eastern Soul” (178); Hume, “Interpretation” (183), chap. V., and “Missions” (184).

IV. 1. *The Literature of Hinduism*.—The Imperial Gazetteer of India, vol. II. (287), pp. 247, 248 or 271, ch. VI. Sanskrit Literature, and ch. VI., Vernacular Literature.

IV. 2. *Its Voluminous and Varied Character*.—Arnold, “Indian Idylls” (2); Dutt, “Ramayana,” etc. (16); Griffith, “Ramayana of Valmiki” (18); Grouse, “Ramayana of Tulsi Das” (24); Winternitz, “Geschichte” (133); Weber, “History Indian Literature” (125); Frazer, “Literary History of India” (73); Hopkins, “Great Epic of India” (85).

IV. 5. *Its Literary Value*.—Pope, “Tiruvacagam” (41); Govindacharya, “Divine Wisdom of the Dravida Saints” (81); Frazer, “Literary History” (73); Tagore, “Gitanjali” (320).

IV. 6. *Its Deterioration*.—Dutt, “Wealth of India Series” (9-14); Macdonell, “History of Sanskrit Literature” (94).

V. *The Missionary's Attitude Toward the Religion*.—Thoburn, “My Missionary Apprenticeship” (258); Begbie, “Other Sheep” (160); Andrews, “The Renaissance in India” (158); Walter, “Handbook” (223); Hume, “Interpretation” (183); Farquhar, “Crown of Hinduism” (171); especially the Introduction; Jones, “Year Book” (190), chap. III.

VI. *The Missionary's Attitude Toward the People*.—Hunter, “The Old Missionary” (186); Fraser, “Among Indian Rajahs and Ryots” (275).

VII. *The Missionary Message*.—Edinburgh Report, Vol. 4 (228), especially chap. VI.; Robinson, “Interpretation of the Character of Christ” (209), especially chap. II.; Farquhar, “Approach of Christ to

Modern India" (172); Hume, "Missions" (184); chaps. VII., VIII.; "Supreme Person" (185); Hall, "Christ and the Eastern Soul" (178).

VIII. *Lessons From Past Missionary Effort*.—Howells, "Soul of India," Book V. (182), or Richter, "History" (208), or Smith, "Conversion of India" (216), are excellent. See also Jones, "Year Book" (190), chapter V.

IX. *Avenues for Missionary Approach*.—The "Findings" of the Continuation Committee Conferences in India (164) are well worth study. Among the many good references may be mentioned Fleming, "Suggestions" (175), "Social Study" (142), and "Social Missions" (141); Farquhar, "Modern Religious Movements" (140), ch. VI.; Popley, "Suggestions" (203); Chintamani, "Indian Social Reform" (135); files of the *Indian Social Reformer* (328), and the Depressed Classes Symposium (138).





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